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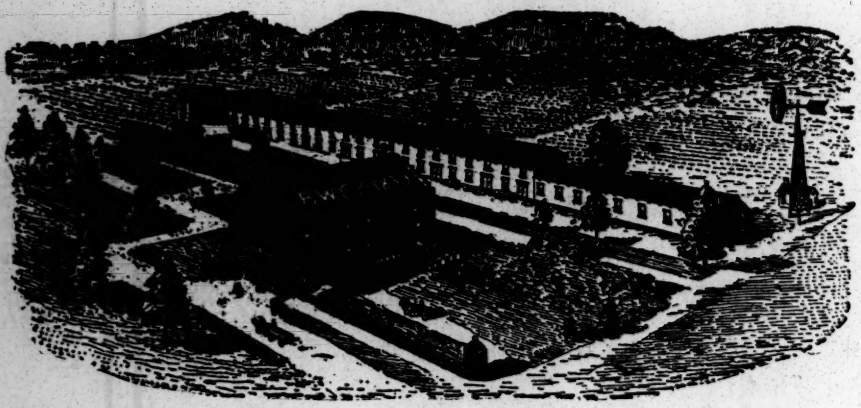

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THE ECCLESIASTICAL REVIEW

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THE PAROCHIAL MISSIONARY.

IN many dioceses it is the custom, or it is prescribed, for the priests to make annually a visitation of all the families of their parishes. At such times a census is taken, and inquiry is made about the spiritual condition of all the members of the parish. Generally, this census is taken in the fall of the year, so by now, in every well regulated parish, this important work has been completed. A great deal of work was done in preparation for it. Cards were prepared with the utmost care, and checked and counter-checked. The parish was divided into zones, and each priest assigned to a particular territory. The weeks that followed were hectic ones. There was hustle and bustle and the rectory was thrown into a mild disorder. Daily, priests tramped the streets. With cards and pencil in hand, they went from house to house, ringing door-bells. When at last the census was finished there was a deep sigh of relief. "What a job! I am certainly glad that it is finished." Then came the general summation. So many had failed to make their Easter-duty. So many never hear Mass on Sundays and holydays of obligation; so many go only occasionally. The number of invalid marriages in the parish was totaled. So many children go to public schools. Among them a certain number comes to the church for catechetical instructions with regularity, while others seldom or never attend these classes. All this and other pertinent information on the spiritual condition of the parish is synthesized from the census-cards, and the pastor has a fairly accurate picture of religious conditions in his parish.

The cards were then indexed and filed in neat, shining cabinets. The good and zealous pastor proudly points to this splendid record of the " status animarum " of his parish. He takes pains to explain the thorough system that has been used to achieve these results and the intimate knowledge he has of the religious conditions in his parish.

Now, however, let us see what happens after this. Generally speaking, little or nothing. There are few practical results from the census, as far as reclaiming the sinner is concerned. The cards lay dormant until the next census. Occasionally they will be consulted when there is question about granting a Christian burial, or information is sought in a marriage case, or one of the priests is curious to discover how much a certain family has contributed to the church. Otherwise, with some laudable exceptions, the cards are simply there as mute evidence of the piety of some parishioners over whom the pastor rejoices, or of the evil deeds of others with whom he is pained and discouraged. With the latter class, in too many cases unfortunately, once the census cards have been tucked away, little or nothing of a direct and practical nature is done. The priest will not see these people for another year, when, likely enough, he will be forced to write a record as discouraging as that of the previous year.

This statement is not made as a censure of the work of the priests. Indeed they have labored hard and with zeal and earnestness in the compiling of the census. While that work was in progress, they still had the usual routine of parish duties to claim their attention. While taking the census they still had sick-calls to make, hospitals to visit, marriages to arrange, instructions to give, confessions to hear, parish societies to care for, the parochial school to visit, and to conduct religion classes there. Meanwhile, they may have been frequently engaged in the hard task of raising much needed funds for the church. To all this daily laborious routine the census was therefore an added work which sometimes kept the priests working twelve hours a day.

It is not to be wondered at, that due to lack of time and the pressure of other duties the priest while taking the census can do little beyond the mere recording of the conditions which he discovers. When he finds a case of delinquency in religious duties he can give only a few words of advice, and hope and pray that,

aided by God's grace, he will be convincing enough to bring the sinner back to God. With a heavy heart he realizes that he needs not just a few minutes but perhaps an hour of teaching, arguing and pleading with the sinner whom he has left. Often he meets only one member of the family, and the others who perhaps need his attention most of all, are not at home. He remembers, however, that he still must visit hundreds of other families and that other duties still await him in the rectory. The census must be finished within a reasonable time. So he hurries on to the next house, and finally all families have been visited.

The census has been finished; yet with all its toil, the most important work which it seems by its very nature to call for, has not, and generally will not be done. The sinner's record is on the cards, but it is also still on his soul. He has not been reclaimed. The priests put away the census-cards and take up the normal routine parish work. Are we not by this very action making a most serious mistake? Have we not merely begun a noble work, and then failed to push it to completion? What profit is there in all that systematic work of census taking, if, there is not also as systematic an attempt to clear out of the lives of the erring parishioners the evils which make painful reading on our census-cards?

We believe, therefore, that there should be a " follow-up " of the cases of people who have contracted invalid marriages, who have failed to make their Easter duty, who are careless about attending Mass, or who in any way are not leading good Catholic lives. This "follow-up " should be done not merely once or twice, but as many times as may be necessary to win back the lost sheep. Did not the Good Shepherd leave the ninety-nine and seek the one that was lost? Yet the fact remains that in the average large parish such work is not being done. Indeed with our present methods it cannot be done. The reasons? There are many, but may be reduced chiefly to these—lack of a practical, workable system, the pressure of routine duties, and the fact that such a "follow-up " is not generally recognized as a vital work in the parish. Yet it seems hardly deniable that such work is of paramount importance in the parish of today; indeed essential, if a parish is to remain in a spiritually healthy condition. With this in view let us first take stock of the usual

routine in a typical large parish, in order to see what may be done about this problem. The pastor has certain clearly defined duties to perform, the financial and administrative conduct of the parish besides many other priestly duties. The curates take a regular, periodic turn " on sick-calls," answer many calls to the rectory office, manage societies, conduct benefits for the parish, and do numerous other tasks. It thus appears that all the priests in the rectory are in general doing more or less the same type of work, and at the same time. However, considering the large amount of work being done and the energy expended, the results do not appear to be in proportion.

Perhaps there is too much formalism in our present methods, or even too much contentment with the *status quo* of our parishes. Perhaps we have been following conventional methods so long that we fail to appreciate the need for a change of routine. It may be that too much time is being spent on works of less importance to the neglect of great problems which cry bitterly for attention. Can these be the reasons why in the average parish there is no systematic, persistent, studied work which concerns itself chiefly with the reclaiming of delinquent Catholics?

If they are, as indeed they appear to be, would it not be wise to introduce a change in our methods, in order that there may be a methodical, practical " follow-up " of our lax Catholics? To discover how this may be done let us take as a practical example, a city parish in which there is a pastor and three curates. As described above, these priests perform more or less the same kind of work, day in and day out, year in and year out. This, however, seems to be a routine which has time for numerous works of greater or lesser importance, but little or none for actually seeking the lost sheep. Could we not then change this system, at least to the following degree. Two instead of three of the curates, would alternate on sick-call and office duty. These would also direct parochial societies, teach religion in the parochial school, conduct evening devotions, manage benefits for the parish, and take care of the usual routine duties. It may be objected, " are you not already placing a heavier burden on these two curates? " Yes, the burden will be heavier, but not as heavy as, at first, it seems to be; for, in our plan, they will also be relieved of other duties. In the end, the work of all three priests will be rather fairly distributed.

What now are we going to do with that third curate who has been taken off sick-call and other routine duties? First, we shall give him a title, a badge of distinction which shall be the clue to the nature of his work. We shall call him and make him the " Parochial Missionary ". Let it now be clear from the start that his work is not to be of the ordinary routine of the parish. He is to be a missionary; and the work of the missionary is in a sense, extraordinary and specialized. He must of necessity then be always free from sick-calls and other routine duties usually assumed by the curates of a parish. He will however, have other duties which will balance the scale of work.

First he will make a thorough study of the census cards of the parish. He will acquaint himself well with his field of action and then start his work. He will visit each and every delinquent Catholic, and talk personally with them, not merely once or twice, but until his sacred purpose has been accomplished, or until he can honestly say that a particular case is hopeless as far as human methods are concerned. He will visit the homes of these who missed their Easter duty, and he will plead, argue and instruct. He will go to those who miss Mass and call their attention to their religious duties. He will go into homes where there is dissension or enmity and try to restore peace. He will call on the drunkard, the careless, the lukewarm and indifferent and try to fan the dying embers into a flame of love for God. He will visit those who live in scandal and try to bring about amendment and reparation. He will call at those homes where children attend public grade or high schools; and if he cannot induce them to attend the Catholic school, try to get them to attend classes in religious instruction. He will make it his special concern that such children receive their First Holy Communion, are confirmed and attend Mass every Sunday and holyday of obligation. Where there are mixed marriages he will pay visits to see that the Catholic party remains loyal to the Church and faithful in fulfilling his or her duties. He will do all in his power to see that the promises made by both parties are honestly kept. He will make an effort to have the non-Catholic take a course of instruction in Catholic doctrine. The " Parochial Missionary " will call on those who have contracted invalid marriages and use every effort to have these marriages validated.

He would in addition have charge of the Confraternity of Christian Doctrine in the parish. He would be in charge of and give religious instruction to public grade and high school pupils. He would also have as his special assignment religious instruction for all prospective converts, uninstructed Catholics, and the non-Catholic parties to mixed marriages. He would also perform all mixed marriages.

On Saturday and Sunday the " Parochial Missionary " would perform the duties usual and common to the other priests but for the rest of the week he would limit himself only to the duties enumerated above. Although relieved of many other duties usually performed by an assistant, it hardly appears necessary to prove further that he would have enough work to keep him busy. Indeed in a large city parish his work would be almost colossal. Yet, what a glorious one!

As he watched the results of his labors, would he not in the ordinary course of events be deeply consoled and rewarded by the rich fruits of his toil? It would not be surprising if such a labor as his were also fruitful in making many converts to the Church. Surely, he would be a good shepherd bringing back many remisss Catholics into the fold of a correct and devout Catholic life.

Largely, the work of the " Parochial Missionary " would be on the " highways and byways " of the parish. This priest would become a familiar and beloved figure on the avenues of the wealthy and the alleys of the slum dwellers. He would touch the lives and reach the hearts of many, rich and poor, the old and the young who otherwise would have little or no contact with priests and the Church. He would bring the word of God to those who are not in Church to hear it. He would dispel illusion and ignorance; and out of prejudice and hatred he would bring forth love. He would set aright wrong notions about Christ and His Church. His work would merge more deeply the life of the priest at the altar with the lives of the common people. His work would give the final missionary and Catholic touch to the parish.

In all this plan there is fundamentally no radical departure from the ideal of parish work, which is, or should be, missionary. It seems in fact to be a return to the primitive Apostolic system, and to that used by Our Lord.

Possibly it may be objected, " Is not then all this the work of every priest in every parish? Should not every priest concern himself with it? " In a sense this is a valid objection, but we are face to face with cold and hard realities. The fact is that few priests, because of many other duties under the present system are able to do it. In any event, if of all the priests on the parochial staff no one is specially assigned to such a work it will usually be found that none does it. It is everyone's work, but no one feels particularly impelled or obligated to do it. This is hardly due to a lack of priestly zeal and good will. We are convinced therefore that this work must be specially assigned, or else, because it is everyone's and yet no one's, usually it will remain undone. Then, too, this missionary work, because it is not under the charge of one priest becomes a kind of side issue, left to the initiative and zeal of any who may care to adopt it, or to be picked up and dropped according to varying moods and times and the pressure of other work. The duties of the " Parochial Missionary " in the average city parish at least, is a full-time job; and a job to be performed by a specialist.

Lately, much has been written in Catholic periodicals about the grave problems affecting the Church because of weak Catholics and leakage from the Church. Such problems are occupying a place of growing importance in the minds of churchmen today. Almost every pastor is seriously affected and greatly concerned about these things. They seek an answer to their question: " What is to be done? " Many solutions are being offered. Some are splendid in theory, but not always readily reducible to practice. Such for example is the tendency to establish new convents of religious whose work is chiefly the rehabilitation of the spiritually lax through visits made to their homes. Worthy as this most assuredly is, it is a plan which obviously can not be introduced everywhere, or without further expense. Perhaps in our earnest search we " can not see the woods for trees." The missionary who can most effectively do this work is already in our midst. He is simply the priest of the parish who is assigned to the special office of " Parochial Missionary."

It must be admitted for the sake of the practical that the above plan for a " Parochial Missionary " represents the ideal form of this work. It may not be completely feasible in some

parishes because the clergy are already overburdened. Where such a condition does exist, a way could still be found by reducing or eliminating work which already engages much of the attention of the priests, yet which, though laudable, is not really of grave importance. Where, however, even this can not be done, then, a modified form of the " Parochial Missionary " plan could and should be adopted to meet the peculiar conditions of the place. It would be most unfortunate, if because of an already overburdened clergy personnel, the plan were to be completely rejected. The ideal is of course to have the " Parochial Missionary " doing a full-time job on his special project. On the other hand where a particular priest can not be assigned to give all his time to this work, he could be assigned to it as a most important duty, even though he might be able to give it his attention only one full day a week. So in every parish, even where there is only one curate or no curate, there can still be a " Parochial Missionary ", and the pastor who works alone will himself be the " Parochial Missionary " of his little flock.

The seminary could aid in the training of future " Parochial Missionaries." The students could be taught the proper way to take a parish census, methods of card indexing and filing. They could also be instructed in methods of approaching the various types of delinquent Catholics and the meaning and value of tact. During their summer vacation the seminarians could gain valuable experience and at the same time be helpful to the " Parochial Missionery " as he made the rounds of the parish. A series of lectures by priests who are experts in this field of work could also be arranged in order to arouse enthusiasm and zeal among the seminarians, and to acquaint them with methods of conducting the work.

May we also suggest, that sooner or later, an association of " Parochial Missionaries" might be formed in the diocese by the Ordinary. Through this association, these priests could exchange data on their work at occasional meetings. One of their number might give a lecture, or read a paper. Experiences could be related, and ways and means of meeting various problems discussed by the group in round-table fashion.

We believe then, that there is today a serious need for the " Parochial Missionary " in every parish. In a day and age

when the faith and morals of our people are exposed to the constant assaults of the powers of darkness, we must give our people a new defense. We must give them superior and highly intelligent leadership; and a leader, if he is to be genuinely what his title implies, must be in close and constant contact with his followers. He must bolster the morale of the weak and bring renewed courage to the faltering.

If the misguided promoters of false doctrines and worldly philosophies, if money-seeking purveyors of filth and vice, if the forces that carry aloft the banner of the father of lies can be so assiduous in their work and can send their field-workers far and wide, searching even the dark corners of the world for new adherents to their evil causes, how much more assiduous, zealous and self-sacrificing should we be who carry the banners of Truth Itself? Let us shake off our lethargy. If the sinner does not come to us, we must go to him; and in a world of swiftly moving events we must do it quickly and decisively before it is too late.

JOHN V. TOLINO.

Philadelphia, Penna.

THE KEYS OF THE KINGDOM.

THE KEYS OF THE KINGDOM, by A. J. Cronin, launched with a resonant blare of publicity and a four-star rating, is reported to be outselling every other book. Its transformation into a movie, which is now under way, will bring the inevitable reprint edition and this may boost the total sales to an all-time high.

It is apparently true, as the publishers claim, that the general reading public is receiving Dr. Cronin's latest novel with "jubilant praise from coast to coast." Among Catholics the reaction ranges from unqualified approval to outright condemnation. Of his clerical critics the author writes:

> There have been a few protesting wails from certain of the clergy, some the usual publicity seekers, others perhaps with a genuine sense of grievance, though their criticisms have often been trivial in the extreme. Such petty carpings seem to demonstrate that very intolerance against which the book is launched. Indeed, an important Catholic figure remarked to me that these recent criticisms by a few "narrow-minded bigots" typify a very real problem which now confronts the Church. In his opinion these picayune thrusts do the Church harm by discrediting it in the eyes of well-disposed non-Catholics who are liberal and tolerant in their views. Actually the book should gain respect for the Church and those few who condemn it are in danger of defeating this end (*Life*, October 20, 1941, p. 66).

In view of the theme of the book and its central character, of its nation-wide circulation and the forthcoming movie version, it is in place to inquire how just Dr. Cronin is in his strictures upon his clerical critics, who are not few but many. Are they really intolerant, narrow-minded bigots whose objections are nothing more than petty carpings and picayune thrusts at a book calculated to gain respect for the Church? Or are their criticisms weighty and well-founded, despite the confidence of the author and the coast to coast chorus of jubilant praise?

First, Dr. Cronin's purpose in writing *The Keys of the Kingdom* should be clearly understood. He himself tells us that "the whole purpose of the book is to preach tolerance, humility, generosity and liberality of spirit as against the material values which are poisoning the world today" (*America,* August 23,

1941, p. 549). And in his article in *Life* (p. 64), where he describes how he came to write a novel of a priest after ten years of hesitation, he says:

> In the face of the sweeping tides of force and greed there seemed desperate need for the forgotten virtues: liberality, tolerance, brotherly love. It was useless to meet chaos with complacency. All this talk of the brave new world which must be recreated from the existing havoc seemed pious hogwash without a regeneration of spirit, of the heart of every man. I felt most urgently that I must risk being laughed at, that I must make a plea for simple goodness.

With that purpose everyone must be in complete sympathy. There certainly is desperate need for a liberal, tolerant spirit and for genuine brotherly love to conquer the suspicion and distrust, the hatred and fear, the bitter rivalries and the ruthless partisanship, which are dividing classes, groups and nations into armed camps. It is a large order to re-create a new world out of the present chaos, but we must be convinced that this is possible, and all who believe in the primacy of the spiritual will agree that there can be no definite advance towards that goal without a far-reaching regeneration of the spirit. No one has preached that more insistently than Pope Pius XII and his precedessor of glorious memory. Dr. Cronin surely deserves to be commended for his resolve to enlist his talent and fame as a writer in this urgent and noble cause.

The distinguished author makes his plea through the character of Father Francis Chisholm, whom he portrays as a highly eccentric individualist, but humble, self-sacrificing, devoted to the poor, the lowly and the abandoned. His long career is filled with sorrow, disappointment, failure and neglect; but through it all he keeps striving with dauntless patience and zeal to serve his fellow man, first as a young curate in Scotland, then for thirty-five years as a missionary in China, and finally as a broken old man in Scotland again. The tragedy and hardship may be laid on a bit thick, the style in spots seems careless and unfinished, some of the characters are badly unbalanced and unconvincing, the plot leans to the melodramatic and certain passages are perilously close to mawkishness, but on the whole it is a gripping, colorful story with a sustained drive and warm humanity of feeling.

The story, however, is only the medium through which Dr. Cronin wishes to drive home the lesson of liberality, tolerance and brotherly love. This, he says, is his whole purpose. Hence, if the book is to be judged on its real merits, one must consider what the author means by these virtues and how he portrays them in action. On this score, I think, there is good reason to voice a strong protest. The liberality and tolerance inculcated by Dr. Cronin are really the broad-mindedness of the indifferentist. The brotherly love he advocates is a creedless humanitarianism, and this he represents as the whole essential content of religion. Some of the statements which may be understood in this sense are ambiguous and, in justice to the author, should be interpreted in an orthodox sense, though one can hardly expect that the average reader will do so. Apart from that, there are many passages which imply clearly enough that it makes no difference what one believes, that one church is as good as another, that church, creed, form of worship, ecclesiastical authority, all these are in fact negligible, for there is one thing that matters, and one thing only—to be good to one's neighbor. The passages which imply this are not merely incidental. They are key passages which mark the development of the principal theme. They run through the book and set the trend and the dominant tone of the whole.

It is a poor defense and beside the point to say that most readers are so absorbed by the story and so charmed with Father Chisholm that they overlook his indifferentism. Doubtless many do, though God alone can know what subconscious influence the book may have upon such readers. They may be like one who unwittingly takes poison because it is presented in a brightly colored bottle or a golden goblet. Doubtless, too, many readers are themselves indifferentists and find a confirmation of their views in the story and the sayings of this so-called modern saint. In this respect, the tone of many of the secular reviews is significant. I am not now concerned with the reaction of the readers but I am concerned with the doctrine the book actually contains.

The fact is that Dr. Cronin overplays a half-truth as if it were the whole truth, and it turns out to be a whole error. We must be kind and tolerant with all men, irrespective of differences of religion or church membership. Therefore, says Dr. Cronin,

this is the *only* thing that counts. A Catholic, he ignores completely the dogmatic intolerance which is such a striking characteristic of the Catholic Church. She is indeed, as Dr. Cronin states, the most wisely tolerant of all mothers. She insists on a Christlike charity towards all, and she teaches that those outside her visible communion who are in good faith can be saved, a doctrine which Dr. Cronin misunderstands and misapplies. At the same time, however, she is absolutely intolerant of any denial of her claim to be the divinely appointed guardian of the one true religion, the spokesman and the minister of Christ for all mankind, and she will brook no contradiction of one jot or one tittle of her teaching. That is her wisdom. It is also her cross, as the same intolerance brought Christ to Calvary. She can repeat the words her Divine Founder spoke before the judgment seat of Pilate on the day of His crucifixion: " For this was I born, and for this came I into the world, that I should give testimony to the truth" (John 18:37).

This is what " non-Catholics who are liberal and tolerant in their views " really mean when they charge the Catholic Church with intolerance. They object to her forthright insistence on her exclusive claims and her uncompromising fidelity to the whole Gospel of Christ. They are tolerant of everything but that. One is doing no service either to them or to the Church, nor is one providing any antidote against the materialism which is poisoning the world today, if one makes the Church of Christ appear as one of the many man-made churches which constantly veer about like weathervanes with the spirit of the time and confuse the honest seeker for truth. A writer who takes that line is sure to be acclaimed. That is not tolerance. It is a surrender of the truth.

The editorial comment accompanying Dr. Cronin's article in *Life* (p. 62) says correctly that Father Chisholm's is an " undogmatic tolerance." Ralph Thompson uses an apt if self-contradictory phrase when he says that this priest is " a free-thinking Roman Catholic " (*New York Times*, 21 July, 1941, p. 13). If the author did not label his hero a priest, one could take him for a devout minister of any Protestant denomination. This is a fair estimate. It is Dr. Cronin's own, for he himself says: " I had no specific purpose, no axe to grind in making my hero a

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this is the *only* thing that counts. A Catholic, he ignores completely the dogmatic intolerance which is such a striking characteristic of the Catholic Church. She is indeed, as Dr. Cronin states, the most wisely tolerant of all mothers. She insists on a Christlike charity towards all, and she teaches that those outside her visible communion who are in good faith can be saved, a doctrine which Dr. Cronin misunderstands and misapplies. At the same time, however, she is absolutely intolerant of any denial of her claim to be the divinely appointed guardian of the one true religion, the spokesman and the minister of Christ for all mankind, and she will brook no contradiction of one jot or one tittle of her teaching. That is her wisdom. It is also her cross, as the same intolerance brought Christ to Calvary. She can repeat the words her Divine Founder spoke before the judgment seat of Pilate on the day of His crucifixion: " For this was I born, and for this came I into the world, that I should give testimony to the truth" (John 18:37).

This is what " non-Catholics who are liberal and tolerant in their views " really mean when they charge the Catholic Church with intolerance. They object to her forthright insistence on her exclusive claims and her uncompromising fidelity to the whole Gospel of Christ. They are tolerant of everything but that. One is doing no service either to them or to the Church, nor is one providing any antidote against the materialism which is poisoning the world today, if one makes the Church of Christ appear as one of the many man-made churches which constantly veer about like weathervanes with the spirit of the time and confuse the honest seeker for truth. A writer who takes that line is sure to be acclaimed. That is not tolerance. It is a surrender of the truth.

The editorial comment accompanying Dr. Cronin's article in *Life* (p. 62) says correctly that Father Chisholm's is an " undogmatic tolerance." Ralph Thompson uses an apt if self-contradictory phrase when he says that this priest is " a free-thinking Roman Catholic " (*New York Times,* 21 July, 1941, p. 13). If the author did not label his hero a priest, one could take him for a devout minister of any Protestant denomination. This is a fair estimate. It is Dr. Cronin's own, for he himself says: " I had no specific purpose, no axe to grind in making my hero a

Catholic priest; he might just as well have been a Congregationalist or a Seventh-Day Adventist" (*Life*, p. 64).

Francis Chisholm's home environment inclined him strongly to an indifferentist attitude towards religion from his early boyhood. He was the only child of a Catholic father and a non-Catholic mother, daughter of a non-conformist minister who founded his own brotherhood and preached his own brand of religion. The difference of religion in the household caused no friction because the elder Chisholm "was no fanatic: a quiet, easy-going type, he had no desire to influence his wife's belief. And she, on her side, sated with early piety, grounded by her peculiar father in a strange doctrine of universal tolerance, was not contentious" (p. 21).

When Francis was nine, a violent persecution of the few Catholics in the district broke out among the Covenanters. "Like a blade thrust into the warmth of his life came a dread, a shrinking from that word 'religion,' a chill bewilderment that men could hate each other for worshipping the same God with different words" (p. 18). That dread, that shrinking and chill bewilderment were greatly strengthened in the soul of the boy when the persecution brought swift tragedy into his life. His father was attacked by the fanatics and seriously injured, and when his mother tried to bring the wounded man home by way of a slippery bridge spanning a flooded river, they were both swept away and drowned.

Francis then lived for several years in the home of his grandfather Daniel Glennie, a dreamy, gentle soul, derisively known to the townsfolk as Holy Dan. The teaching of the old preacher made a profound and lasting impression on the immature orphan and inspired him to the resolution to oppose all hatred, cruelty and intolerance. This teaching the author sums up in the following terms.

> His doctrine was based on brotherhood, the love of one another and of God. Man should help his fellow man, bring peace and goodwill to earth. If only he could lead humanity to that ideal! He had no quarrel with the churches but chastised them mildly: it was not the form which mattered but the fundamentals, humility and charity. Yes, and tolerance! It was worthless to voice these sentiments if one did not practise them (pp. 34-35).

It is worse than worthless to voice these sentiments and to say in the same breath that they are the *only* thing that matters, and that the form of religion does not matter. That is an implicit denial of all the sacred realities which make humility and charity intelligible and obligatory and provide a sound, objective basis for the practice of tolerance. The only true fundamentals of a genuine Christian life are the Christian dogmas. Take these in the full concrete expression given them by Christ and you have the Church, the embodiment of His spirit, the corporate organ of His redeeming work in the world. Brush all dogma aside as immaterial and your humility is an obsequious bowing before man after the manner of Uriah Heep, your charity is a sentimental fraternalism divorced from man's spiritual interests and supernatural destiny, your tolerance is an irrational concession that everyone is free to think as he pleases on the most vital issues of time and eternity.

The passage just quoted may be taken as Dr. Cronin's statement of his thesis. Daniel Glennie's doctrine was indelibly ingrained in the mind of Francis Chisholm and became the ruling principle of his life. It was not the teaching of the Catholic Church that formed the mind and spirit of the future priest. It was Holy Dan with his gospel of brotherhood and universal tolerance.

At Holywell College, whither he was sent by his aunt Polly, Francis was not amenable to the normal Catholic influences of such a school. He was dominated by the spirit of the non-conformist preacher. " Here," he confided to his diary, " I feel the influence of Daniel Glennie, dear, cracked Holy Dan, feel his warm unearthly gaze upon me " (p. 60). He confessed to himself, apparently with an air of complacency, that his mixed upbringing had left him with a " schismatic quirk "—a state of mind which Father Tarrant, the prefect, called " spiritual obstinacy " (p. 57) and " mental disobedience " (p. 58). Referring to Father Tarrant, the callow youth (he was then eighteen) wrote: " Perhaps he cannot forget the occasion when, at his instruction to us upon the 'one, true, and apostolic religion ' I suddenly remarked: ' Surely, sir, creed is such an accident of birth God can't set an exclusive value on it ' " (p. 58).

Here " creed " may be taken in either one of two meanings. It may mean an objective set of religious teachings or one's sub-

jective religious belief. In the first case the statement says: God cannot set an exclusive value on any one religion, even though it be the one, true and apostolic religion. In the second case it says: God cannot set an exclusive value on anyone's belief, even though it be belief in the one, true and apostolic religion. In either case it is all the same to God because it is so much an accident of birth. This implies, of course, that religion is only a matter of personal opinion or taste, depending principally on what happens to receive from one's parents. Whichever of the two meanings is intended, Francis deserved a pat on the back from Holy Dan. He was faithful to his master's teaching: it is not the form that matters but the fundamentals.

Francis' vocation came to him in a strange way. At college he was undecided whether or not to study for the priesthood because he was in love with his half-cousin Nora, the vision of whose face was before him even when he prayed to Our Lady. His mind was made up for him when Nora committed suicide to escape a tragic situation. He regarded this as a testament from above and went to the English seminary of San Morales in Spain. There, as at Holywell College in Scotland, he was conscious of a " schismatic quirk " and went his own way, a lone wolf: " I cannot train myself to run with the pack " (p. 89).

The entire account of this part of Francis' life is taken up with a fantastic escapade which nearly brought about his expulsion. This gave Father McNabb, the rector, an opportunity to speak one of his panegyrics of Francis. In the story he plays the part of foil to the hero, being introduced periodically to tell us what we are to admire in him. On this occasion he ends thus: "And, above all, he's a complete individualist! " (p. 86). A *complete* individualist? One who is *completely* free and independent in thought and action? Such a man is an anarchist.

To that statement of the rector Father Tarrant interposed: " Individualism is rather a dangerous quality in a theologian (Francis was then a subdeacon). It gave us the Reformation."

"And the Reformation," replied the rector, " gave us a better behaved Catholic Church " (p. 87).

It is not necessary to praise the Reformation in order to foster the good will of Protestants. Nowadays most of them are too liberal and tolerant anyhow to take the Reformation seriously. The individualism unleashed by the Reformers has marched in-

exorably onward and is now in the third of the three stages so vividly described by Karl Adam in the introduction to *The Spirit of Catholicism*. First, it severed a large portion of Western Christendom from the Church, from the authority which safeguards the Christian mysteries and from the fountains of grace which impart supernatural life. The second stage was inevitable—rejection of Christ, the Life and Light of the world. And now we are witnessing the enactment of the third stage—revolt from God, in religion, in morals, in government, in society and the home. Thus, says Karl Adam, the modern spirit has been torn loose from the deepest and strongest supports of its life, from its foundation in the Divine. That is why life has lost its vital strength, its majestic meaning and high purpose. Here we have the real cause of the havoc out of which Dr. Cronin wishes to help re-create a new world. He is not making any very helpful contribution by praising the very individualism which caused the havoc and is stirring it up to still greater chaos.

It is hardly possible that any real bishop would ordain a candidate like Francis Chisholm. Dr. Cronin, however, uses his privilege as a creative writer and makes his hero a priest, assuring us that he might just as well have been a Congregationalist or a Seventh-Day Adventist. Young Father Chisholm had two brief curacies in Scotland, brief because of friction with the pastors under whom he served. By that time Father McNabb had conveniently become bishop of the diocese. He called his protégé to him and made a characteristic speech which concludes: "You're not one of our ecclesiastical milliners who must have everything stitched up in neat little packets—convenient for handing out. And quite the nicest thing about you, my dear boy, is this—you haven't got that bumptious security which springs from dogma rather than from faith" (p. 144).

Certainly one who has not a sufficiently deep spirit of faith may have a cocky complacency springing from a superficial knowledge of dogma. But taken in the context and the spirit of the book, that remark sounds like an echo of the modern cry for a religion without dogmas—a nice, comfortable religion which does not ask you to believe anything. After all, dogmas in the Catholic sense are revealed truths formulated by the infallible authority of the Church. That is form, and according to Holy Dan form does not matter. In his religion faith could

be only a vague confidence or trust, the kind that Luther meant when he proclaimed salvation through faith alone.

The bishop asked Father Chisholm to take charge of a mission in China which was sponsored by the foreign mission society of the diocese. His purpose was to spare this complete individualist the inevitable clash with his fellow clerics: " You are too valuable to be fed to the lions" (p. 144). The young priest consented and thus began a long period of isolation in the interior of that distant land. There were loneliness and heart-breaking difficulties; famine, pestilence and war; capture and torture by bandits. The lone missionary bore it all with the patience of Job and in the process was hopelessly confirmed in his pseudo-liberal, unorthodox views. The death of Dr. Tulloch was a revealing climax.

During the pestilence which swept over the area where Father Chisholm's mission was located Dr. Tulloch, a boyhood friend, came to China with a medical relief expedition and joined the missionary at Pai-tan. He was the son of the village atheist in their home in Scotland and had been brought up by his father to deny the existence of God. " I inherited a most satisfying atheism . . . which the anatomy room confirmed " (p. 129). He made herculean efforts to check the ravages of the pestilence and save what he could. When the victory was just about won, he himself was stricken and was near death when Father Chisholm came to him.

" Funny," said the dying man, " I still can't believe in God."

" Does that matter now?" said the priest. " He believes in you." From the sequel it appears that this is supposed to mean: You were good to your neighbor and God holds this to your account. Therefore it does not matter that you cannot believe in God, even now on your deathbed.

" Don't delude yourself . . . I'm not repentant."

"All human suffering is an act of repentance " (p. 211-212). There is no hint that suffering can be an act of repentance only if it is voluntarily accepted in a penitential spirit. Nor is there any hint that suffering can be accepted in that spirit only by one who believes in God.

Those were the last words the priest spoke to his dying friend. Mother Veronica, who was present at this scene, later told him that she was upset in her belief by what he had said to Dr. Tul-

loch. "He was an atheist, and yet you virtually promised he would have his eternal reward" (p. 215). In the discussion which followed, the statements of Father Chisholm amount to this: Dr. Tulloch lived a good life and died helping others, like Christ Himself. If you say he was a free-thinker, remember that "our Lord's contemporaries thought him a dreadful free-thinker . . . that's why they killed him." And if you say such a comparison is outrageous, remember this: "Christ was a very tolerant man—and humble." No, Dr. Tulloch was not lost. As Father Chisholm put it years later in a sermon to his parishioners in Scotland: "Atheists may not all go to hell. I knew one who didn't" (p. 8).

And why was Dr. Tulloch saved? Because he was in good faith, says Father Chisholm. For him, good faith means nothing more than invincible ignorance, but this is only the negative element of good faith. This excuses one from fault in not belonging to the true Church or in denying particular teachings of revealed or natural religion. Beside that, the good faith which gains the sanctifying grace of God and saves the soul includes a positive element: one must believe at least that God exists and rewards the good, and one must sincerely repent of one's sins from a supernatural motive. Without the reception of a sacrament this repentance, of course, must be perfect contrition, based on the love of God. This positive element of good faith is the essential minimum condition which must be fulfilled by all, even by those who are not in visible communion with the Church, even by a man like Dr. Tulloch. Since this condition is essential, grace is offered to everyone to fulfill it, so that no mature person with the use of reason can really be invincibly ignorant of the existence of God or incapable of repentance. If such a person dies an unrepentant atheist, as Dr. Tulloch did, he resisted grace at some time in his life and is responsible for his atheism and his lack of repentance. We may never point to any particular individual and say he was lost, but we must say that anyone who dies in that state will certainly go to hell.

All this will seem like intolerable nonsense to most liberal and tolerant non-Catholics, but we are dealing with a Catholic priest ostensibly expounding the teaching of Christ and the Church. He assumes that it is possible for a thinking man to be invincibly

ignorant of the existence of God and blameless for not repenting of his sins, and he believes that nothing is required in a positive way save charity towards one's fellow man. One who has that may deny God and refuse to repent to the end of his days—he is still assured of his salvation. This is contrary to the teaching of the Catholic Church, contrary to the explicit teaching of Christ (Luke 13:5) and St. Paul (Hebr. 11:6), but it is perfectly consistent with the creedless gospel of brotherhood which Father Chisholm received from Holy Dan.

Some time after the death of Dr. Tulloch, two American Methodists, Dr. and Mrs. Fiske, opened a mission at Pai-tan. Mr. Chia, the local mandarin, who was favorably disposed towards the Catholic missionary, suggested that the newcomers might be compelled to leave if the priest desired. "There are many gates to heaven," was the reply. "We enter by one, these new preachers by another" (p. 235). On the eve of his departure from Pai-tan, Father Chisholm received Mr. Chia into the Church on the strength of this dubious profession of faith: "There are many religions and each has its gate to heaven. Now it would appear that I have the extraordinary desire to enter by your gate" (p. 320). And almost the last thing Father Chisholm says in the book is this: "The Church is our great mother, leading us forward . . . a band of pilgrims, through the night. But perhaps there are other mothers. And perhaps even some poor solitary pilgrims who stumble home alone" (p. 341).

There is only one mother to lead us home—the true spouse of Christ. And there is only one gate to heaven—that to which she leads us. This is the only ordinary way to salvation. There is also an extraordinary way in which God adapts His mercy to the circumstances of individuals who are not in visible communion with the true Church. They, too, can be saved, and if they are, they enter heaven by that one gate and as children of that one mother because they are united with her in spirit. Father Chisholm's doctrine is something quite different. Because the members of other churches can be saved through their own good faith, of which he has a wrong notion, he regards these creations of men as true mothers of souls and guides to heaven, to be placed on the same level as the one Church of Christ. Dr.

Cronin says truly: " Nor does one especial creed create a stake fence between the elect and the damned " (*Life*, p. 66) He forgets that Christ, through the founding of his Church, created a stake fence between those who form His visible flock here on earth and His " other sheep " who are not of this fold.

Once a friendly dispute between Father Chisholm and Dr. Fiske was brought to an end when the Methodist told the Catholic priest that he argued like a mixed convention of Holy Rollers and High Anglicans. This led Father Chisholm to make an entry in his diary (p. 294) which sums up his whole outlook on religion.

" I daresay my upbringing, and that early bit of the uncalculable influence of dear old Daniel Glennie, shaped me towards undue liberality." That is putting it mildly. He swallowed the doctrine of Daniel Glennie whole and was liberal enough to qualify as a Congregationalist or a Seventh-Day Adventist.

" I love my religion, into which I was born, which I have taught, as best I could, for over thirty years, and which has led me unfailingly to the source of all joy, of everlasting sweetness." Does he love his religion for any other reason than that he was born into it? Creed, he says, is such an accident of birth that God cannot set an exclusive value on it. According to his diary, his conversations and the comments of his creator, it was not the Catholic religion that he taught but the purely humanitarian gospel of Holy Dan. Is this last sentence a sop to the Church for the blow that is to follow immediately?

" Yet in my isolation here my outlook has simplified, clarified with my advancing years. I've tied up, and neatly tucked away, all the complex, pettifogging little quirks of doctrine." Naturally, once one is committed to the principle that form does not matter and that the one thing necessary is to be humble, charitable and tolerant, one can easily tuck away every doctrine as a pettifogging little quirk, even though it be the whole of the one, true and apostolic religion.

" Frankly, I can't believe that any of God's creatures will grill for all Eternity because of eating mutton chops on Friday." Any of God's creatures? Not a Catholic who knows by what authority that abstinence is prescribed, and yet deliberately eats meat on Friday and does not repent of the violation? If not, then there is no reason to admit the binding force of any precept

of the Church, no reason to admit the authority of the Church at all; then her whole Canon Law, like her creed, is just a pettifogging little quirk. But this is to be expected. After rejecting the teachings of the Church it is a small matter to reject her precepts, each one of which is an expression of her will and an integral part of the Catholic system. The fact is that this pious sentimentalist does not understand the nature of sin. Sin?—" how I detest and distrust that word!" Not sin but " man's weakness and stupidity " (p. 293). That is how our modern antinomians speak, for whom wrongdoing is not a moral transgression but an unmoral blunder.

" If we have the fundamentals—love for God and our neighbor—surely we're all right? " A bad slip here. Love for God? Dr. Tulloch certainly had no love for the God he denied; and yet, according to Father Chisholm, he was all right and went to heaven. So why not be consistent? Leave God out of it and say love for neighbor is the only fundamental, the only thing that matters.

"And isn't it time for the churches of the world to cease hating one another . . . and unite? " The Holy See has declared often enough on what conditions the Catholic Church will consider union with other churches, but Father Chisholm could never approve of these conditions. The Popes are so intolerant as to insist that the Catholic Church is the one true Church of Christ, and that other churches can unite with her only if they acknowledge that fact, submit to her authority, renounce their heresies, accept her creed and all the other essentials of the Catholic religion. The disciple of Holy Dan would be more at home with the Life and Work Movement, that section of the Pan-Christian Movement which does not even require a minimum of Christian teaching and belief from its member churches, a sort of ecclesiastical communism for which a fitting manifesto might be: Churches of the world, unite! You have nothing to lose but the remnants of your Christian heritage!

Father Chisholm's isolation in the interior of China is symbolical of his isolation from the Church. Warped by the influences of his childhood, trained in the school of a sentimental mystic, he was " a complete individualist," incapable of bringing himself to " run with the pack," afflicted with an incurable " schismatic quirk," with an " inveterate crankiness " which

made him " fight against officialdom " (p. 295). He was " the stray cat " (p. 144), " the oddity, the misfit, the little crooked man " (p. 149). All these are the author's terms and they are meant as compliments to his hero. They express very well what we should expect from one who is represented as a Catholic priest but might just as well have been a Congregationalist or a Seventh-Day Adventist.

These terms also emphasize the sharp contrast which the author draws between Father Chisholm and the priests who figure in his life. Father McNabb is the only other priest in the book to whom he gives a good character, but this gentleman is the foil who is to be counted as one with the hero. For the rest, Holy Dan was the best man Father Chisholm ever knew (p. 93), and the two Methodist missionaries are portrayed as a gracious, unprejudiced pair who rise to heroic heights when put to the torture by bandits. The priests, on the contrary, form a select gallery of unsavory rogues.

Anselm Mealey was a suave, selfish opportunist who by deft and devious maneuvering made his way to the episcopate. His secretary, Monsignor Sleeth, proud, prejudiced and pedantic, was a pitilessly efficient machine with a streak of cruelty in his system. Cold, dark, thin-lipped Father Tarrant was a martinet, ruthless in crushing all opposition, the sardonic, self-appointed model of the students under his charge. Father Gomez was the subtle, wily, obsequious Spaniard who moved the hero to this outburst: " Why do I want to vomit when I see rapture on the Master of Novices' face? " (p. 60). Vulgar, surly, tyrannical Father Kezer stood in idolatrous awe of the wealthy patron of his parish and was outspokenly contemptuous of his poor parishioners. Devoid of all conception of spiritual values, he reduced his religion to the formula: " Do this or be damned " (p. 102). Elegant, fastidious Dean Fitzgerald was a queer mixture of piety, ambition and worldliness. Credulous and vindictive, he could not bear it when Father Chisholm, his curate, exposed a false miracle and a fake *stigmatisée* in whom he believed. Fathers Munsey and Craig, who took over the mission at Pai-tan, had the explosive ideas of supersalesmen. Equipped with charts and graphs, they were bent on selling the Gospel by the efficiency methods of big business as if it were marketable at so much a pound.

Here is the proper climax to this litany of clerical vice. The escapade for which young Chisholm was nearly expelled from the seminary involved a night in the house of a woman of ill fame who lived alone. It was all very innocent, as Father Tarrant found when he conveniently happened upon the culprit's diary. In this story things happen at the most convenient moment, as in the old movie serials. Here, too, we have a contrast, the ugliest of all, betwen the hero and other clerics. " I have no liking for priests," said the woman according to the diary. " In Barcelona, when I pass them I break into open laughter! . . . I know why you are here, my runaway priestling; you are all the same . . . You forsake Mother Church for Mother Eve." Her parting words: " You are too innocent to be a priest. You will be a great failure " (p. 93-94). It is not surprising to hear that sort of thing from an illiberal non-Catholic who has his suspicions of the celibate clergy. It is very surprising, to say the least, to find it in a novel by a Catholic whose whole purpose avowedly is to foster liberality, tolerance and brotherly love. Say they are only the words of a fictitious prostitute, what impression is the average reader expected to get? They are all alike —snivelling hypocrites, pretending to be vowed to single chastity and secretly pursuing Mother Eve! But you, you are too innocent to be a successful priest!

Dr. Cronin, however, seems to know what he is about. " For pulpit purposes," he says, " many clergymen prefer their characters black and white. It simplifies the difference between good and evil " (*Life*, p. 66). This is an exact description of the method he himself follows with the clerical characters he has created. With these, however, he forgets the wise counsel he offers to preachers: " But life is not like that and the line of demarcation scarcely so exact ". He draws a very clear-cut line of demarcation. On the one side stands the hero with Father McNabb, his foil; with Holy Dan, his preceptor and model; and with the Methodist Fiskes, his cherished friends. On that side is all the clerical virtue the book contains, or what the author conceives as such. On the other side stand the Catholic priests of Dr. Cronin's creation. There is all the small-minded bigotry, all the pride and self-seeking, all the harshness and the heartless formalism, and be it said plainly, all the unchastity. In *The Citadel* Dr. Cronin was not so unfair with the medical profession.

Any reader who forms his opinion of the Catholic clergy from this book will have nothing better than a vile, grotesque caricature. It is perfectly legitimate to bring the weaknesses and the sins of priests into a novel of clerical life because these are really part of the picture, as priests themselves are the first to confess, but Dr. Cronin does more than that. He simplifies the problem of observing a just, properly balanced realism by making all his priests black and setting them off against his white and shining hero. In effect he loads the dice heavily against the Catholic clergy in favor of this impossible alien whom he does not intend to be a representative Catholic priest. I do not mean to impugn his good intention. That is beyond the judgment of any critic and must be taken for granted. I speak only of what is presented in the book.

Readers may get a similar misconception of the Catholic sisterhoods from the characters of the three nuns of the mission. They, too, are contrasted with Father Chisholm, very much to their disadvantage, especially the superior. A high-born German lady, she is incredibly and ridiculously proud of her aristocratic blood and breeding, and coldly disdainful of the lowly little Scots priest until she was conquered by his humility and silent, uncomplaining patience, only to revive all her pride of blood and overbearing arrogance when the impact of the first World War was felt at the distant mission. The author stages several disgraceful, catty scenes among the nuns—a German, a Belgian, and a Frenchwoman—as the build-up for a stilted, hollow-sounding lecture by Father Chisholm in which he makes a plea for the type of pacifism which condemns all participation in war, even though it be a fight against an unjust aggressor in defense of homeland and the survival of human rights. He charges the Catholic Church with condoning and sanctifying the World War with a hypocritical smile and an apostolic blessing because certain individual prelates of opposed nations spurred their people on and called God to witness that their cause was just. He says nothing of the unrelenting efforts for international peace made by the Popes who really spoke for the Church. Father Chisholm was compelled to abandon his " pretty gospel of peace " when the brutal reality of a bandit war burst over his mission, but the unwarranted indictment of the Church is allowed to stand. In the present crisis Dr. Cronin himself, liv-

ing in this country since 1939, has been writing articles and making speeches for the British Ministry of Information, " doing my best to convince people that democracy is worth saving " (*Time,* July 21, 1941, p. 79).

A careful re-reading of *The Keys of the Kingdom* leaves me with the impression that the author attempted something beyond his powers. To accomplish what he had in mind requires a spiritual genius which is quite distinct from literary ability. It requires a deep insight into the human heart, a firm grasp of fundamental principles, a well-balanced judgment, a clear understanding of the real condition and needs of our age, and a sympathetic yet impartial spirit in dealing with every aspect of the problem. For a Catholic it requires in addition a mastery of the teachings of the Faith and an enlightened appreciation of the position of the Church in the modern world. One looks in vain for these qualities in Dr. Cronin's novel. He sacrifices principle for sentiment, truth for tolerance, the solitary grandeur of the Faith for a naturalistic benevolence. He surrenders everything that is distinctive of the Catholic Church and submerges her in the welter of conflicting creeds and ever-shifting denominations. He caricatures her priesthood and her sisterhoods and in place of a real priest portrays a spiritual monstrosity who could hardly exist outside the brain of his creator. If the author regards objections like these as nothing more than the petty carpings and the picayune thrusts of narrow-minded bigots, then, to paraphrase his own words, this demonstrates that very indifferentism and Rotarian fraternalism which form the substance of his book.

EDWARD A. WUENSCHEL, C.SS.R.

Esopus, New York.

BLACK MAGIC AND THE MAGI.

THE figures of the Magi, robed in the majesty of Oriental grandeur, come without fail to our Christmas cribs every sixth of January. According to many authorities, the time and locale are both historical anomalies. Possibly the drama involved is accountable for the popularity of the misconception. The imagination delights in picturing a scene in which shepherds mingle with kings; where white, bleating lambs are given in gift along with the gleaming treasures of the Orient.

However, Christian faith and piety do not need to lean for support on the slender reed of manufactured history; and surely, in the case of the Magi at least, the unembellished facts are as interesting as any amount of pious guess-work. These wise men from afar burst upon the matter-of-fact stage of the Gospel narrative as much at variance with their setting as would be genii from the Arabian nights assisting at a downtown Sunday Mass. In spite of the twelve verses devoted to their history the facts narrated simply serve to arouse our curiosity and we find our minds posing questions which are not answered.

Who were they? Where did they come from? What were their names? How many were there? When did they arrive at Bethlehem? What was the star? What is the solution to the annoying time element? How can we reconcile the apparently contradictory sequence of events as found in St. Luke 2: 21 *et seq.*, and the account of St. Matthew 2?

These and other points have been discussed and quarreled about through the centuries. The most intriguing point of all is that which concerns itself with the knowledge of the Magi. How did they know Christ was born? What was the source of their knowledge? What role did preternatural knowledge play in informing the world of the birth of Christ? We give our attention to this central idea and treat other questions only in relation to this.

To begin with, the Magi were almost certainly not kings. If they were St. Matthew could have very easily said so. Instead he chooses to designate them by the appellation " magoi ". The word itself is from the Greek verb " mageuo " meaning to use divination or incantation. It therefore means a magician, soothsayer or diviner.

Such people were a standing institution in all the pagan countries of the East. This does not mean they belonged in the same disreputable category as the modern crystal gazer who depends for success upon a swarthy skin, rolling eyes, turban, mumbo-jumbo, and the pleasure the public takes in being duped. In its halcyon days soothsaying was an outstanding profession. The members were well versed in medicine, astrology, and the natural sciences. They were an exclusive caste. They stood high in the government, often being the counsellors of kings and were thought to know hidden things. In sober truth, they often did.

Strabo informs us that magian priests composed one of the two state councils of the Parthian Empire at the beginning of our era. Five hundred years earlier (521 B. C.) according to Herodotus, the magians were powerful enough among the Medes to overthrow the government and set up their own chief, Gaumata, as head of the state.

A search of passages in the Sacred Scriptures treating of witchcraft and divination will yield the following texts:

Gen. 41: 8 " all the interpreters and wise men . . . "
Lev. 19: 31 " Go not aside after wizards . . . "
Num. 22: 5 *et seq.* Balaam and the king of Moab.
I Kings 28: 3, 9 " . . . . magicians . . . " Saul and the witch of Endor.
Dan. 1: 20; 2: 2; 2: 13. " . . . wise men . . . "
Mt. 2: 1. The men under discussion.
Acts 8: 9- Simon Magus.
Acts 13: 6-8. Elymas the magician.

In all of these texts we find the word " magoi " or its equivalent employed. Surely, an application of the principle of parallel passages will leave no room for doubt in regard to what St. Matthew meant by the term " magoi." As mentioned earlier, the word itself meant a magician, soothsayer or diviner of spirits and all the other passages of Holy Writ bear this interpretation out. Let us examine the more detailed accounts of the Old Testament and see what manner of men these magi were.

In the forty-first chapter of the Book of Genesis is related the story of Joseph and Pharoah of Egypt. Pharoah was deeply troubled by a dream: Seven scrawny swine devoured seven fat ones; seven poor ears of corn devoured seven luscious ones. In haste he " sent to all the interpreters of Egypt and to all the wise

men; and they being called, he told them his dream and there was not anyone that could interpret it."

We are all well acquainted with the rest of the story: how Joseph the Israelite was eventually called; how he rightly interpreted Pharoah's dream and as a result was placed in a position of eminence, thus making it possible for him to aid his own people in time of famine. The striking point of the incident is that these wise men have a pride in their profession. There is no indication of pretence. If they do not know the answer, they say so. They do not hatch out an interpretation with the glib assurance of the imposters of our day.

In the Book of Numbers is chronicled the amazing history of Balaam. (Num. 22). The Israelites were on the march from Egypt to the Promised Land. Balac, King of Moab, was faced with the problem of invasion and he wondered what his chances of success might be. So Balac sent couriers way over to Mesopotamia to Balaam the soothsayer and his message was this: " Come and curse this people . . . for I know that he whom thou shalt bless is blessed and he whom thou shalt curse is cursed." In other words, Balaam was really recognized as possessing the gift. The man must have prophesied truly a great number of times to acquire such a far-flung clientele. It is interesting to note that Balaam sought for knowledge the first two times by divination and got it. On the third and final occasion the Spirit of God came upon him and he prophesied without divination. This is the locus where we find the famous Messianic prophecy: " I shall see Him but not now. I shall behold Him but not near. A star shall rise out of Jacob and a sceptre shall spring up from Israel."

In spite of having been offered money to forecast the downfall of Israel, and the evidence is plain that he was willing, Balaam seemed unable to go against what he knew and saw. He clearly and forcefully foretold the conquest of the Moabites by the migrating Israelites, and, not content to stop there, went on to prophesy their future glory. Lest anyone begin to think Balaam was on God's side, an exemplary man with prophetic vision, let him recall that it was this same Balaam who counselled the Madianites to send their women among the Hebrews and thus incur the wrath of God by their profligate action. (Num. 31:16).

Nabuchodonosor, the famous king of the Babylonians, was deeply troubled by a dream. Although he could not remember his dream, he was greatly worried. Calling together his diviners, wise men, magicians and soothsayers, Nabuchodonosor demanded to know what he had dreamed about and the interpretation thereof. The magi complained that they could not interpret a dream unless they were given a dream to interpret. The matter was not within the realm of their science and they made no apologies in saying so.

In a rage Nabuchodonosor commanded that all the wise-men and diviners of Babylon should be put to death. This extensive decree affected the prophet Daniel and his three companions since they were recognized as having occult knowledge. Caught in the drag-net of the law by Arioch, the king's general, they prayed to the One True God that so many people would not perish at the whim of a despot. Their prayer was answered, and to Daniel was revealed in vision both the dream and its interpretation. So convincing was Daniel's explanation that honors of state were heaped upon him. The incident closes with the pagan Nabuchodonosor offering the following magnificent tribute to the true God: " Verily your God is the God of gods, the Lord of lords, and a revealer of hidden things . . ." (Dan. 2:47).

The triangle case of Saul, Samuel, and the Witch of Endor is chronicled in the First Book of Kings. Saul was worried over the pending war with the Philistines. "And Saul saw the army of the Philistines and was afraid, and his heart was very much dismayed. And he consulted the Lord who answered him not, neither by dreams, nor by priests, nor by prophets."

In desperation Saul sought out " the woman that hath a divining spirit at Endor." Soothsayers and magicians had been banished from the land under pain of death but, like many another illegal traffic, compensation was such as to invite the risk. Saul came to the woman in disguise and at night to make known his request: " Divine to me by thy divining spirit and bring me up him whom I shall tell thee." The woman objected until Saul sealed his word with an oath that no harm should come to her for divining. Then, at the king's request, she brought up Samuel and in the very act of doing so discovered that her nocturnal

client was none other than Saul himself. From the text one gathers that Samuel was invisible to Saul, but it is equally plain that they spoke to each other directly without the aid of the medium.

The first words of Samuel are puzzling in the extreme: "Why," asked Samuel, "hast thou disturbed my rest that I should be brought up?" Apparently the Witch of Endor caused Samuel to be brought up against his will. The bitter denunciation poured out upon Saul by the spirit is significant indication that the ghost was really the soul of Samuel. For his trouble Saul received not false comfort and hope, but the bitter truth of the defeat of Israel and his own death on the morrow.

The substance of these four instances of Biblical divination are set forth in order to high-light some important facts. In the case of Nabuchodonosor and Pharoah the soothsayers had no interpretation to offer yet they did not manufacture nor deal in generalities applicable to a wide range of cases. They simply admitted that they did not know. In the case of Balaam and the witch of Endor the preternatural is very much in evidence. They prophesy and divine with assurance and definiteness. Most striking of all is the fact that their power was not for evil but for good in the cases mentioned. Here we see men and women who did not measure up to the canons of ordinary decency, tapping sources of information which are closed to the general run of mankind and the result of that information is good.

Now with these instances as background let us deal with the knowledge of the Magi who came to Jerusalem seeking the Christ. Since all opinions and theories must be guided and controlled by the Scriptural account we here give the passage of Matthew in its entirety:

> When Jesus therefore was born in Bethlehem of Juda in the days of king Herod, behold there came wise men from the East to Jerusalem saying: "Where is he that is born king of the Jews? For we have seen his star in the East and are come to adore him."
>
> And king Herod hearing this was troubled and all Jerusalem with him. And assembling together all the chief priests and scribes of the people, he inquired of them where Christ should be born.

> But they said to him: " In Bethlehem of Juda. For so it is written by the prophet: And thou Bethlehem the land of Juda art not the least among the princes of Juda; for out of thee shall come forth the captain that shall rule my people Israel."
>
> Then Herod privately calling the wise men learned diligently of them the time of the star which appeared to them. And sending them into Bethlehem said: " Go and diligently inquire after the child, and when you have found him, bring me word again that I also may come and adore him."
>
> Who having heard the king went their way; and behold, the star which they had seen in the East went before them until it came and stood over where the child was. And seeing the star they rejoiced with exceeding great joy.
>
> And entering into the house they found the child with Mary his mother, and falling down they adored him; and opening their treasures they offered him gifts; gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their country (Matthew 2: 1-12).

From a careful consideration of the above passage, one can glean the following certain facts:

1. That the Magi came from the East.

Five hundred miles across the desert lay Babylon. Persia, Chaldea, and Arabia were even further away. It may not be amiss to remark at this point that it took the returning Hebrew exiles five full months to make the journey from Babylon to Jerusalem. (cf. I Esdras 7:9). Surely this is something to be remembered by those who try to get the Magi to the crib on the sixth of January, just twelve days after the birth of the Infant Jesus.

2. That the star was the instrumental source of their knowledge. The Magi called it " His star ". That this star was near enough to the earth to discriminate not only between two towns only five miles apart, but to definitely point out an individual dwelling.

Many devout astronomers have spent much time laboring on the thesis that the star of Matthew's Gospel was a conjunction of planets. Thus Kepler and Pritchard calculated that Jupiter and

Saturn were in conjunction in the month of May and also in November of the year 747 A. U. C., which would be approximately the year of our Lord's birth. Although of interest to a certain type of academic mind, there is nothing to be gained by wading through the maze of plausibilities advanced by the celestial calendar makers. A simple deduction from the text makes it clear that the so-called star must have been in the lower atmosphere.

Take an orb even as vast as our sun. Suppose a man in Cincinnati and a man in Philadelphia, 500 miles away, observe it at the same time. There would be a variation in angle of less than ten degrees, a variation too slight for the unaided eye to discern. Imagine then how close to earth a celestial body must be in order that it might point out not only a small village, but an individual dwelling in that village. Hence it seems only right to conclude that the star was not a star in the astronomical sense of the word, but a specific light called into being by God for the express purpose of guiding the wise men to the new-born Saviour, Jesus Christ our Lord.

3. That Herod took the Magi and their mission seriously.

Strange men come from afar. They tell him with complete self-assurance that the new king of the Jews has just been born under the very shadows of his palace. Herod took the matter seriously enough to inquire diligently about the time of the star. He thus showed his belief in a basic astrological principle, viz: that the first appearance of a new star coincided with the birth of the celebrity it indicated. Herod made devilish application of this principle when he fixed the age-ceiling for butchery at two years.

It seems obvious also that the star was visible only to the Magi. Otherwise such an unusual phenomenon would have brought out the whole population, Herod among them. Then he could have devised simpler and more sure means of protecting himself against a possible rival.

Still unanswered is the provocative question: How did the Magi know? How were they able from the appearance of a star to conclude with certainty that it indicated the birth of a new Jewish king? True, many causes in the ordinary Providence of God were at work preparing the way for the Redeemer.

First came the battering down of the Eastern Empires by Greece and Rome; the desire for a great leader, a liberator, always burns strongest in conquered peoples. Then there was a general expectation throughout the East that the liberator should arise out of Israel.

This was due to a materialistic, mundane interpretation of the Messianic prophecies of Sacred Scripture. These were known throughout the Orient, through the Jews of the Diaspora, Daniel's long and influential stay at Babylon, and the translation of the Hebrew Bible into Greek at Alexandria about 200 B. C. This expectation and hope appears in much of the literature of the time, the most notable case being that of the so-called Sibylline oracles.

Even with all this definitely in mind one must still state an addendum to give clear meaning to the welter of prophecies. No Scripture scholar has ever even proposed to tabulate or calendar the birth of Christ from the data of the Old Testament, yet, here we find men coming out of nowhere, undertaking a journey of 500 miles or more to acknowledge the king-ship of a new born child. They have the assurance of men who know; they were not guessing. How did they know?

In Sermon CCCLXXIV St. Augustine has this to say: "Why did they come? Because they saw a mysterious star. And how did they know it to be the star of Christ? They could see the star, but could it speak and say to them: I am the star of Christ? Without doubt therefore, . . . by some revelation it was made known to them . . ."

It is our conclusion that the revelation which brought the Magi to the Infant Christ was made through the medium of black magic. To hyper-sensitive spirituals this may seem to approach the blasphemous. Yet in the light of biblical history, the opinion cannot be set aside with the label, far-fetched or absurd. Of course, material things do not of themselves reveal future or occult events. It must be through the cooperation of an intellectual cause whether divine, angelic or diabolic.

We experience no difficulty in accepting the validity of black magic when its total effect is evil; but the workings of divination producing good strikes us as novel indeed. Even a priori, however, one might argue that God Almighty can allow demons to

make known those things which in His Providence He wishes men to know.

The very fact that the wise men were Magi and that a star was the instrumental source of their knowledge suggests the employment of their science. We have seen what Balaam and the witch of Endor could do. Diabolic agents working through divination made known the coming of the Messiah and His future greatness. Possessed men saw a young carpenter of Nazareth passing by and the demons within them yelled aloud that He was not a mere man but the very Son of God.

May we not then say that the Magi of the East obtained the knowledge of God's birth through astrology or divination? Grace does not supplant nature. God builds on what He finds, and the grace of God grows in any honest soil. Such a stand robs the Magi of none of their glory, these men who came out of nowhere to pledge allegiance to the King of Kings.

KENNY LYNCH, C.P.

St. Louis, Missouri.

Analecta

SACRA CONGREGATIO CONCILII.

Instruction

CONCERNING THE EXHORTATION OF THE FAITHFUL TO ASSIST FREQUENTLY AND DEVOUTLY AT THE HOLY SACRIFICE OF THE MASS.

In the many tribulations that press us on all sides, our most Holy Father Pope Pius XII with boundless charity, recalling to mind the promises of the Divine Teacher: "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you" (Matt. VII, 7; Luc. XI, 9), has frequently exhorted Christians throughout the world to pour forth public and private prayers for the present needs of human society, and especially to bring about peace among nations.

For this same end, the Supreme Pontiff in the Motu proprio, *Norunt Profecto,* of 27 October, 1940, ordered Masses to be offered all over the world, since nothing is more able " to placate and propitiate the Divine Majesty than the Eucharistic Sacrifice in which the very Redeemer of the human race is sacrificed in every place and offered . . . a clean oblation." For the Divine Sacrifice which is celebrated in the Mass and in which " is contained and immolated in an unbloody manner the same Christ who once offered Himself in a bloody manner on the altar of the cross ", as the Tridentine Synod teaches, (Sess. XXII, cap. 2)

is a sacrifice not only of praise and thanksgiving, but is as truly propitiatory for the living as for the departed.

Wherefore, Christian people down through the centuries have never ceased to have this clean oblation offered from the rising of the sun to the going down thereof for their own necessities as well as for the faithful who died in Christ but who are not yet fully purified, and they had been accustomed to assist at it frequently and devoutly.

In these days, however, when faith and the desire for piety have grown weak, this holy custom is being neglected, and so, with the love of things divine being held in little esteem many of the faithful neither attend (colere) the Sacrifice of the Mass as they should, nor are they fervently careful as they once were to have it applied for their own necessities and intercession for the dead, oftentimes not hesitating to turn their minds to other less salutary things.

Wherefore this Sacred Congregation of the Council, by a special mandate of our Holy Father Pope Pius XII, ardently exhorts all the Ordinaries throughout the world, by themselves and through the pastors of souls and other secular and religious priests immediately to teach the faithful:

1. concerning the nature and excellence of the Sacrifice of the Mass, its ends, its salutary effects for the life of the world, and finally concerning its rites and ceremonies, so that the faithful may not assist passively, but that they may be one in mind and heart, faith and charity with the priests celebrating Holy Mass;

2. concerning the grave obligation of hearing Mass on Sundays and holydays of obligation, by which all who have attained the use of reason are bound (Can. 1248 C. I. C.) since it treats of the principal act of the external and public cult which is due to God and by which we acknowledge the supreme authority of God the Creator, Redeemer and Preserver;

3. concerning the impetrative and propitiatory force of the Holy Sacrifice of the Mass by which the faithful, when it is perceived and understood, are drawn to assist frequently and, if possible, daily at this Sacrifice to give thanks to God, to obtain benefits, to expiate their own sins and the sins of those who have departed this life, remembering the admonition of St. Augustine: "I dare to say that God, although omnipotent, could not have

given more; although most wise, did not know how to give more; although the richest, did not have it to give more." (*In Joannem,* Tract. 84);

4. concerning the salutary partaking of the heavenly banquet as often as they assist at Mass by which they are more closely drawn to Christ, as is mentioned in the Decree of this Sacred Congregation, 20 December, 1905, *De Quotidiana SS. Eucharistiae sumptione,* and as it is according to the mind of the Tridentine Synod: "The holy council wishes indeed that at each Mass the faithful who are present should communicate, not only in spiritual desire but also by the sacramental partaking of the Eucharist, that thereby they may derive from this most holy sacrifice a more abundant fruit" (Sess. XXII, Cap. 6), according to the words of Jesus Christ Himself: "I am the living bread which came down from heaven. He that eateth of this bread shall live forever. He that eateth me, the same also shall live by me." (John, VI);

5. concerning the dogma of the Communion of Saints, on the strength of which the Sacrifice of the Mass is most generously applied not only for the faithful departed, who are expiating their earthly failings in the atoning fire, but also for men still living who are surrounded on all sides by so many and such great trials and tribulations and who, especially in these days, stand in need of finding mercy with God and obtaining help from Him.

Surely the more clearly the Ordinaries and other guardians of souls put these precepts into practice, the more frequently will they bring the faithful truly to conduct their lives according to the precepts of Christ, avoiding those things in their way of living which are less becoming to Christian faith and morals. Wherefore let them not cease to disapprove of the extravagances in which the faithful, led on by vanity in various circumstances of life, sometimes indulge, neglecting at times that Sacrifice of the Mass. Of all suffrages and graces taken together the Masses are the most powerful aid and the infinite treasury of the riches of God.

Finally to attain these ends, the guardians of souls require the helping work of the Confraternities or Sodalities of the Most Blessed Sacrament which have been especially instituted in each parish, according to canon 711, § 2 Codicis I. C., to be a help

and example to all the faithful in manifesting and promoting Eucharistic devotion.

If, however, Christian people, *Deo favente,* should eagerly heed the exhortations of the Ordinaries and guardians of souls, the Eucharistic Sacrifice, than which there can be nothing more honorable nothing more pleasing to God, will become the font of life and holiness for the salvation of the whole world.

Given at Rome, on the 14th day of July, A. D. 1941.

F. Card. MARMAGGI, *Praefectus.*

I. Bruno, *Secretarius.*

DIARIUM ROMANAE CURIAE.

RECENT PONTIFICAL APPOINTMENTS

Privy Chamberlains Supernumerary of His Holiness:

28 March, 1941: Monsignor Charles R. McQuillen, of the Diocese of Erie.

10 April: Monsignor J. Joseph Werle, of the Diocese of Erie. Monsignors Daniel Coyle, Rudolf Glover, James Hughes, Justin McCarthy, James McNulty, Peter O'Connor and Martin Stanto of the Archdiocese of Newark.

8 May: Monsignors Luigi Copenolle, Alfred Witte and Anthony Zielinski of the Diocese of Belleville.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE PRIEST AND CONTEMPLATION.

Mystical science has come again into its own. The crass materialism of the nineteenth century had turned the minds of men into different channels. Mysticism was then regarded as a dangerous field which ordinary Christians should deliberately shun. With few exceptions, the spiritual writers and the clergy of the last century did not show much interest in this important science. As a result its great masters were ignored; its advantages misunderstood, and its difficulties exaggerated. However, with the beginning of the twentieth century a change became visible. Contemplation regained its former prestige, and this was a real change for the better.

In fact we may say that our century is one of vast political, economic, social and religious changes. In Europe and elsewhere, Christianity has seen the defection of millions of its lax and dead members. It has also witnessed wholesale conversions to the Catholic Faith in foreign mission fields. Moreover, it has beheld how the iniquity of mankind has risen to undreamtof heights. To counterbalance the cataclysm of human malice and shame, God has given to a number of His children high mystical graces. Thus it is always in the history of the Mystical Body of Christ. Periods of laxity and defection are usually followed by periods of reform. Accordingly, the present low ebb of morality seems to demand a large number of apostolic men and contemplatives to usher in the coming era of holiness and peace.

Do our American priests have a real aptitude for, and interest in, contemplation? This question is so intricate and difficult that its answer may seem to be almost presumptuous. However this may be, we may venture upon this task if we consider that

here lies a more or less uncultivated spiritual field and a rich mine of divine treasures for us priests. In contemplation we shall find the deep consolations of the Spirit of God, wisdom and strength in our many trials, and heroic love of God and of our neighbor.

It is not my intention to dwell at length on the nature of contemplation, since this knowledge can be easily gathered from mystical works. By contemplation modern authors generally understand infused contemplation. It consists in a loving knowledge of God which is the effect of a special inspiration of the Holy Ghost. Infused contemplation is either imperfect or perfect. Imperfect contemplation is quite common, while perfect contemplation is a rare gift. The night of the senses serves as the gate to the former, while the night of the spirit usually leads the soul to perfect converse with the Triune God.

Prayer may be roughly divided into ascetical and mystical. Ascetic prayer, which is the product of our own effort sustained by grace, comprises vocal prayer, meditation, affective prayer, and the prayer of simplicity. Occasionally authors call the prayer of simplicity or of simple regard acquired contemplation. This essentially differs from infused contemplation. In acquired contemplation the soul's converse with God is thoroughly simplified, but it remains active. In infused contemplation the soul is passive, and its acts of knowledge and love are superhuman and supernatural. It is the Holy Ghost Who acts in these souls, and gives them the sensation of the divine.

According to Dionysius the Mystic and St. Thomas: "Mystical contemplation is the intuitive or experimental sense of the divine." St. Bonaventure defines it as "an act of the intelligence, which, freed from every hindrance and purified by grace, directs its gaze on the vision of things eternal, and remains suspended there in admiration" (Tertio itin., dist. 2). For Gerson "The object of mystical contemplation is an experimental knowledge of God in the embrace of an intuitive love" (Theol. myst., no. 28). St. John of the Cross calls contemplation "a loving attentiveness to God," while St. Francis de Sales similarly defines it as "a simple, loving attention of the spirit to divine things" (Theo. Bk. 6, ch. 3).

It is this attentiveness of the soul to God and this secret teaching of the soul by God which is deserving of our highest en-

deavors. It is true that we are ordained to save souls, but it would be wrong to divorce the active life from contemplation. In the words of St. Thomas, "When St. Gregory asserts that the sacrifice most pleasing to God is the salvation of souls, he does not mean to give the active life the preference to contemplation." How easily are we carried away by false zeal and neglect our own sanctification! "Heresy in good works," exclaims Dom J. B. Chautard. "Feverish activity taking the place of the action of God; grace disregarded; the pride of man wishing to dethrone Christ's supernatural life; the power of prayer, the plan of the Redemption put in the background, at least in practice; this is a case which is far from imaginary, which the study of souls shows to be very common, although in various degrees, in this age of naturalism; for now men judge especially by appearance and acts as if the success of a work depended chiefly on clever organization" (*The Soul of the Apostolate*, p. 13).

Communing with God is life's highest vision. Contemplation is the royal road which leads to priestly perfection. It is the King's highway that terminates in the land of perfect love of God and man. It is a secret lift which elevates the priestly soul to the level of heroic desires and deeds. It is God's preferred nursery of His apostles, martyrs, confessors and virgins. It is the university of God's saints. It is not sanctity itself, but a most powerful, though not necessary, means thereto.

Since this is the case, it is but proper that we priests should taken an active interest in this kind of prayer. We owe this to ourselves and to the souls whom we direct towards perfection. Garrigou-Lagrange laments the fact that some persons misunderstand and abuse mysticism. "Others far greater in number, are altogether ignorant of mysticism and apparently wish to remain so. They rely on their own efforts, aided by ordinary grace; consequently they aim only at common virtues, and do not tend to perfection which they consider too lofty. Hence religious and priestly lives, which might be very fruitful, do not pass beyond a certain mediocrity that is often due, at least in part, to their early training and to inexact ideas about the union with God to which every Christian can and must aspire" (*Christian Perfection and Contemplation*, p. 3).

It might be urged that American priests possess neither the leisure nor the aptitude for lofty contemplation. We may easily grant that many of us, especially those engaged in pastoral work in big cities, will find little leisure for the spiritual preparation which is usually necessary for the reception of this great gift. However, there are thousands of others, among whom we name religious priests, chaplains, professors, rural pastors and curates in small parishes, who have sufficient time to devote some time each day to contemplation. Nor is the aptitude wanting in priests. The many inhibitions of clerical life tend to fit the priestly mind and heart to higher modes of prayer. The American temper, if properly controlled, lends itself admirably to contemplative prayer. As experience proves, imperfect contemplation is by no means rare among fervent priests.

Contemplation is of great advantage to us priests, because it will lead us to perfection. As we note the world growing cold in divine love, we sigh for the coming new order of things, for a thorough spiritual renewal of mankind. Now this may be effected by the wholesale defeat and annihilation of Christ's enemies, and by the renewal of the Catholic priesthood. The first event will be God's work; the second will be man's contribution to God. Unless the priesthood is first purified, spiritually renovated, and enlivened with a burning love of Christ and souls, there can be no strong hope for the spiritual rebirth of mankind. We need an army of saints in the priestly ministry to renew the face of the earth. Contemplation, correctly understood and zealously sought, will do much towards this spiritual renewal.

While contemplation is not essential to priestly perfection, it is nevertheless a short cut to its acquisition, and as such it should be welcomed. With their call to the priesthood, they also receive a call to higher perfection, and their graces are proportionate to the sublimity of their vocation. Since they are called to be " the light of the world ", and " the salt of the earth ", common perfection is not sufficient for them. Being like " a city seated on a mountain ", their perfection must be conspicuous to all, and it would be wrong for them to descend into the shady valley of spiritual mediocrity. Canon Law obliges them to lead a life, both interior and exterior, more holy

than the laity, and to be an example to them in virtue and holiness (Can. 124). This higher perfection is attained in contemplation wherein God communicates Himself to the soul in blissful love.

Efficacy in our pastoral work is another advantage which the gift of contemplation bestows. The groundwork for the reception of this gift should be laid in the seminary. Here the candidate for the priesthood should receive instruction not only in ascetical but also in mystical theology, and his mind and heart should be taught the ways and wonders of interior prayer. Many a spiritual breakdown could be prevented by deeper spirituality in the seminary, and by fidelity to mental prayer during the early years of the priesthood. Spiritual mediocrity is not the proper priestly perfection, and usually does not yield a rich harvest of souls. Some of us are too much given to external activity and profit little thereby, because we neglect our own sanctification. Pius XI, in his Encyclical on the Catholic Priesthood, states that "it would be a grave error fraught with many dangers should the priest, carried away by false zeal, neglect his own sanctification, and become immersed in the external works, however holy, of the priestly ministry." Thereby he would endanger his own salvation, and lose "that unction of the Holy Spirit which gives such a marvelous force and efficacy to the external apostolate." Wonderful are the conversions wrought by apostolic men who are given to a life of penance and prayer.

Today we certainly need force and efficacy in the priestly ministry. It is from within that the Church in this country experiences its fiercest struggle. Interspersed among millions of devout Catholics there live other millions sunk in spiritual indifference, because they are adversely affected by the vain babbling of a godless science, enervated by the modern comforts of life, inoculated with the vicious neopagan philosophy of life, led astray from Christ by an inordinate love of pleasure, debased by the obscene movie and the godless press, defiled by birth prevention and discouraged by social injustice. This portion of the flock should be the special object of priestly zeal. Contemplation inflames the heart of the priest with divine charity, and thus enables him to reclaim many of these indifferent souls.

It makes him a flaming torch of faith amidst the darkness of a pagan world, a spiritual salt and medicine for the spiritual anaemics of his parish, and an model of virtue to faithful Catholics.

Contemplation is so precious a gift, because it endows the soul of the priest with pure love and great zeal. As for the value of pure love, St. John of the Cross, the prince of mystics, vouches for the fact that " an instant of pure love is more precious in the eyes of God, and more profitable to the Church, than all other good works together." Nor is he less emphatic in the condemnation of false zeal. " Let those men of zeal," he writes, " who think by their preaching and exterior works, to convert the world, consider that they would be more edifying to the Church, and more pleasing to God—setting aside the good example they would give—if they would spend at least one half their time in prayer, even though they may have not attained to the state of unitive love. Certainly, they would do more, and with less trouble, by one single good work than by a thousand: because of the merit of their prayer and the spiritual strength it supplies. To act otherwise is to beat the air, to do little more than nothing, sometimes nothing and occasionally even mischief " (*Spiritual Canticle* Stan. 28).

The third great advantage of contemplation is that of greater happiness. The priestly life as such is replete with self-sacrifice and lonesomeness, and without the vivid realization of God's goodness and nearness it may at times become almost intolerable. In the long run God alone satisfies. Contemplation is man's most blissful occupation on earth, because it enables him to drink of the deep fountains of God's wisdom and love. The happiness which flows from perfect contemplation, or the transformation of the soul in God, is so great that no human tongue can fully explain it. The soul feels its union, and often in all its faculties, with Divine Goodness. It is immersed in the Triune God, and burns with a most tender love. This fire of love is full of heavenly sweetness, and with ecstatic joy the soul exclaims: " Lord, it is good for me to be here." Even during times of external trials and sufferings, the deep peace and calm of the soul remains undisturbed, since it has " become in His presence as one finding peace " (Cant. 8: 10). Now the majesty of the Father's speech, the tenderness of the Son's em-

brace, and the sweet fire of the Holy Ghost cause the soul to exclaim with St. Francis Xavier: "O Most Blessed Trinity!" However, to reach this ocean of joy the contemplative soul must pass through two nights, filled with dryness, disgust, desolation, temptation, and persecution.

Great as are the advantages of contemplation to the priest, the prayerful and painful preparation which contemplation usually demands is not less important. God ordinarily grants this gift to those who prepared themselves for its reception; hence we can hardly put too much stress upon the removal of the obstacles which impede contemplation. Mystical authors are agreed on this point. "Be assured," writes St. Teresa, "that if we do all that depends on us, if we prepare ourselves perfectly for contemplation, either He will give it—and I am persuaded that He will not withhold it if we are truly detached, and are really humble—or He will reserve this sweet delight for us in Heaven" (*Way*, ch. 17, p. 81-82). God alone knows why some of His priests should have this gift, while others should acquire perfection by means of the active life.

At any rate, there would be more contemplatives among the secular clergy, and especially among religious priests, if greater care would be taken to remove the obstacles. Herein lies the important step to contemplative prayer, a step which is commonly ignored. We are called to bear fruit in God's vineyard; and there is no escape from Christ's words: "Every branch in Me, that beareth not fruit, He (the Father) will take away; and every one that beareth fruit, he will purge it, that it may bring forth more fruit" (John 15: 2). How many of us fail during the trials of this painful purgation! We fail to see the Hand of God at work in our priestly trials, in the dryness or desolations of mental prayer, in the feeling of spiritual fatigue after Mass, in the lack of consolation in our ministry, and in the occasional misunderstandings and persecutions we meet with. The ways of passive prayer are indeed painful, and many are they who give up in despair.

A would-be contemplative must be a cheerful loser. He must permit God to perform a most painful purification in his soul. Hence he should imitate the merchant in the Gospel "who when he had found one pearl of great price, went his way, and sold all he had, and bought it" (Matt. 13: 45-46). No

price can be too high for so immense a favor. Money and friends, clerical promotion, health and reputation, and the patient endurance of mystic trials are nothing in comparison with the gift of contemplation. Years of suffering, intense darkness of soul, temptations of every kind, the most bitter humiliations, and the failure of one's most cherished dreams,—all these are as nothing when compared with God's gift of perfect love; for "if a man should give all the substance of his house for love, he shall despise it as nothing" (Cant. 8: 7).

St. John of the Cross is of the opinion that, "God does not reserve such a lofty vocation for certain souls only. On the contrary, He is willing that all should embrace it. But he finds few who permit Him to work such sublime things in them. There are many who, when He sends them trials, shrink from the labour and refuse to bear with the dryness and mortification instead of submitting, as they must, with perfect patience. Hence, finding them deficient in strength under the first graces which He bestows upon them for their purification, He stops, and their purification ceases." A failure of this kind is usually a great spiritual disaster, not only in the life of the priest but also in the lives of those whom he is called upon to direct. There would be more contemplatives among our penitents if we had greater spiritual discernment of God's ways. For the sake of brevity we may reduce the obstacles to contemplation to three, namely, venial sin, pride and inordinate attachments. Regarding venial sin, we must distinguish between fully deliberate and semi-deliberate venial sins. The latter are committed even by fervent and holy priests because of inattention, haste, surprise, or human frailty. St. Teresa assures us that even those souls who have received the gift of spiritual marriage are not wholly exempt from them. These semi-deliberate venial sins are however less to be feared than deliberate ones, because they are easily forgiven and do not have the effects of willful venial sins.

Deliberate venial sin greatly hinders the soul in its ascent of the mountain of love. It cools the ardor of its charity and makes it less generous in priestly work. As a result, God's graces become fewer and weaker, our evil passions grow stronger, and our ideals grow dimmer. And since these handicaps will

lead us to neglect the inspirations of the Holy Ghost, the result will be a certain blindness which affects our understanding, and weakness and hardness of will. Deliberate venial sins do away with devotion and lead us into slothfulness. Hence they cause much more harm in our soul than we commonly surmise.

Among the more common venial sins we may enumerate sinful haste and wilful distractions during Mass and the Divine Office, disregard for certain rubrics, slothfulness in preaching or in the hearing of Confessions, untruthfulness, impatience, and unkindness in the school and rectory, the wilful neglect of daily meditation, examination of conscience, visit to the Blessed Sacrament and the recitation of the Rosary, and in the case of religious priests, the neglect of the prescribed religious exercises. Priests who neglect mental prayer and thanksgiving after Mass, and have no true affection for their Eucharistic Master are, generally speaking, unfit candidates for God's gift of contemplative prayer.

Pride is the second great obstacle to the prayer of contemplation. This is easily seen if we remember that infused contemplation is a pure gift of God. God resists the proud and gives His grace to the humble. How passionately does Jesus love His good priests, and how He longs to impart precious gifts to their souls, provided they root pride from their hearts. Humility prepares the heart for great graces, but pride hardens it. If Christ demanded childlike humility of His own Apostles before they could enter the Kingdom of Heaven, we shall not succeed in entering upon a life of experimental divine love unless we are truly humble. In fact, each new degree of contemplation from the prayer of quiet to full union, and from ecstasy to transformation, requires a deeper level of humility, because without this virtue God's higher gifts would only serve to bring about man's own destruction.

Humility is the science of the saints. God hides His special love from the wise and prudent and reveals it to little ones. When St. Teresa asked our Lord why of all virtues He loved humility best, He replied: "Because I am the Truth." Pride is a lie, but humility is the truth, applied to our minds and hearts. As Garrigou-Lagrange maintains, "the absence of truth in varying degrees is one of the greatest obstacles in the life of prayer. A soul becomes contemplative only if it is established

in the truth, because infused contemplation is simply the immediate effect of the direct operation of God's truth on the soul to bring it to great love." (*Christian Perfection and Contemplation,* p. 423).

He Who regarded the humility of His handmaid, and exalted the humble Virgin of Nazareth to become the Mother of God loves to see the virtue of humility in the hearts of His priests. And those of us who have the courage of becoming like little children will become the greater in the Kingdom of Heaven. Hence if we wish to experience the wonders of God's special love, we must declare war upon all forms of pride and imitate Him Who said: " Learn of Me, because I am meek, and humble of heart: and you shall find rest to your souls " (Matt. 11: 29).

Mystical authors agree that contemplation requires great purity of mind and heart in the aspirant. This is clear from Christ's words: " Blessed are the clean of heart: for they shall see God " (Matt. 5: 8). To ascend the mountain of God and to contemplate the Bridegroom of the soul we need a sinless heart. This purity of the whole personality, the severely disciplined imagination and memory, the complete uprightness of mind, and the habitual rectitude of will are not acquired except at the cost of a prolonged and thoroughgoing mortification. If Christ said to all: " If any man will come after Me, let him deny himself, and take up his cross daily, and follow me," these words especially apply to the priestly soul preparing itself for contemplation.

This mortification must embrace the whole personality, the lower as well as the higher faculties, so that inwardly and outwardly we always live crucified with Christ, nailed to the Cross for the love of Him Who deigned to die for us. It means to give all and to retain nothing for ourselves; it means to die to the world and all it esteems and worships; it means to die to self, to all selfish affections and inclinations. Since this degree of mortification is seldom met with, there are relatively few priests who arrive at contemplation. As the author of the Imitation says: " This is the reason why there are so few contemplative persons, because there are few that know how to detach themselves entirely from perishable creatures."

The great value of active mortification in this regard is to invigorate the soul for the passive trials which comprise the

two nights of the soul, especially in the night of the spirit wherein the soul finds itself despoiled of all things which might interfere with its union with God. As St. John of the Cross writes: " Contemplation, or detachment, or poverty of spirit—these are, as it were, one and the same thing—they may be explained in this way, as if the soul were saying: In poverty, without help in all my powers, the understanding in darkness, the will under constraint, the memory in trouble and distress, in the dark, in pure faith, which is the dark night of the natural faculties, the will alone touched by grief and affliction, and the anxieties of the love of God, I went forth out of myself, out of my low conceptions and lukewarm love, out of my scanty and poor sense of God, without being hindered by the flesh or the devil " (*Dark Night of the Soul,* Bk. 2, ch. 4). It is evident that only the mortified soul has sufficient strength to go out of itself in a veritable agony of desolation and other trials. By means of these trials the Holy Ghost gains complete control over the soul, and becomes the principle of all its actions. Unmortified souls often hinder the operation of the gifts of the Holy Ghost and, as a result, their actions and conduct are largely natural.

According to St. Teresa, the most efficacious way to contemplation is the practice of the three virtues of obedience, abnegation and humility. By avoiding venial sin we shall practice obedience to God and the Church we serve. Fidelity to mental prayer, a great love for our Eucharistic Master, frequent visits to Him, and above all, devotion in saying Mass are important helps to contemplation. As Vincent Ferrer said: " The Mass is the highest act of contemplation that is possible." It is an ocean of divine blessings for us, if we say it with great fervor. A prayer which St. Teresa highly recommends is " the prayer of recollection, by which gathering together all our powers we can enter into ourselves with God. There the divine Master instructs and prepares us in secret Himself, more quickly by this means than by any other to receive the grace of contemplation " (*Way,* ch. 28, p. 130). No matter how busy our lives may be, this habitual walking in God's presence is both possible and refreshing to mind and heart.

In " The Message of the Sacred Heart " addressed to Father Nicolet, we read of the burning desire which the Sacred Heart

has for the sanctification of His priests. He says: " Many priests know well My doctrine regarding the union of souls with Me, and many strive to attain this union; but how few understand to give practical proofs thereof! How few, even of the most devout and zealous of My best friends vividly realize that I abide in their innermost hearts, burning with desire to unite them with Me! And why is this? Alas, because they are so exterior and live, as it were, on the surface of their souls. If they would withdraw themselves from the allurements of the exterior world, in order to penetrate into the interior of their souls, deep down where I am dwelling, how easily could they find Me! What a life of holy union, full of light and love, might they then live with Me! "

To arrive at this mysterious union wherein our minds and hearts are transformed into Christ we need the intercession of the Blessed Virgin Mary. Being the spiritual Mother of Christ's priests, she is most willing to intercede for us if we go to her with childlike love and confidence. Christ tells us so when, in the same message, He says: " this very Mother of divine love possesses the secret of this wonderful union, a union which My Heart in a new, infinite effusion of mercy and love offers to all Its priests as a new and overflowing grace for the salvation and sanctification of souls." As we may suppose, this secret is the " True Devotion to the Blessed Virgin " according to Blessed Grignon De Montfort who claims that it is Mary alone to whom God has given the keys of the cellars of divine love. Hence let us go to Mary and humbly implore her to open to us priests the mystic door which leads to perfect union with her Divine Son.

JOHN J. THILGES, S.V.D.

Techny, Illinois.

CHAUCER'S SEMINARIAN.

In the Prologue to *The Canterbury Tales* Chaucer has drawn an unforgettable portrait of an Oxford Clerk. Although the term " clerk," as used in Chaucer's time, did not necessarily designate a cleric, yet the tenor of the entire passage suggests that the poet was intent on picturing a student in minor orders who was preparing himself for the priesthood. If we may be

pardoned for casting Chaucer's verse into modern prose, his description of the Oxford Clerk runs essentially as follows:

> There was an Oxford Clerk who had long gone to lectures on logic. His horse was as lean as a rake, and he himself was not fat, but rather wore a grave and hollow look. His little outer-cloak was threadbare; for as yet he had no benefice, nor did he seek worldly office. He would rather have beside his bed twenty volumes of Aristotle and his philosophy, bound in black or red, than rich robes or a fiddle or a gay psaltery. Although he was a philosopher, he had hardly any gold in his coffer. But all that he could borrow from his friends, he spent on books and learning; and he would pray constantly for the souls of those who helped him through the schools. On study he expended the utmost care and heed. Not a word spoke he more than was necessary, and that was uttered in form—modestly, briefly and quickly—and charged with high meaning. His speech ever tended to promote virtue. And gladly would he learn and gladly teach.

We meet the Oxford Clerk during his Easter vacation, when he is traveling on a pilgrimage to the shrine of St. Thomas à Becket at Canterbury. The poverty of the seminarian, who rides on a lean nag, threadbare of coat, and with little money in his pocket, is easily explainable when we recall that the medieval colleges were founded by pious ecclesiastics and laymen to train boys of humble birth. In stressing the poverty of the Oxford Clerk, Chaucer indirectly pays tribute to the medieval Church as a democratic institution, whose educational policy was influenced neither by caste, nor power, nor wealth. Chaucer's seminarian is wedded to poverty both in its material and its spiritual aspect. The poet emphasizes his ascetic appearance, and evidently we are meant to regard his thin and hollow-cheeked student as a spiritual athlete, who by refraining of his own accord from many little things during his seminary career had developed not his muscles but his will, and thus had stored up a reserve of power upon which he could draw later in life when he would be called upon to refrain from the big things that spell shipwreck. In the Middle Ages there was no royal or easy road to the priesthood. Ecclesiastical students wore clerical dress, and they were not permitted to spend money on clothes and ornaments. They studied in unheated quarters, for fireplaces in private rooms did not come in until the six-

teenth century. Their diet was meagre; and if they feasted on holydays, they also mortified themselves by long periods of spare fast. The tradition of the Church has always been against the supposition that a soft cushion for every rough spot in the seminary can prepare young men for the heavy burdens of the priesthood.

Chaucer's statement that the Oxford Clerk had long since proceeded to logic indicates that the young man had taken his baccalaureate, and that he was pursuing his studies in preparation for his mastership. In other words, it would seem that he had finished the *Trivium* (grammar, rhetoric and logic), and that he was busy with the *Quadrivium* (arithmetic, geometry, astronomy and music). In the medieval schools the study of the seven liberal arts constituted a direct preparation for theology. The term "logic," however, meant the study of philosophy, including formal logic, metaphysics and ethics. Chaucer stresses logic, because among the seven liberal arts the study of philosophy was the chief interest of the medieval student. In philosophy, Aristotle was the great authority, the *Magister,* "the master of those who know." It is for this reason that Chaucer's seminarian prefers Aristotle's volumes to fine clothes or musical instruments. Of course, the statement concerning the "twenty volumes . . . bound in black or red" should not be taken literally. Poor medieval students could not afford to buy many books. Chaucer's Clerk possessed a number of tattered volumes, not sumptuous tomes bound in red and black morocco. He probably did most of his reading in a library in which all the books were chained to the shelves.

The poet is more interested in portraying his seminarian as a serious student than in describing the curriculum of medieval Oxford. By a number of little touches he characterizes his clerk as a lover of learning. For instance, we are told that the young man did not "seek worldly office," that is, secular employment. By engaging in some secular calling he might have achieved a greater degree of financial independence, but only at the expense of his studies. He evidently believed that the business of mastering the seven liberal arts and thus preparing himself for the priesthood was a full-time task, requiring all his effort and attention. The modern system of permitting students to work their way through college by taking off-

campus jobs is democratic, but it does not make for scholarship. The fact that the Oxford Clerk managed to get along without "a fiddle or a gay psaltery" also writes him down as a serious student. For the modern seminarian the equivalent of these stringed instruments is a portable radio. Chaucer's clerk was content to do without musical instruments because he realized that an environment of quiet and peace is essential to learning. His attitude towards his books is another indication that he is a student par excellence. That he loved the tools of his trade is manifest from the statement that when he had any money to spend he spent it on books. Judged by this criterion, the modern collegian, even when he is preparing for the priesthood, is not a lover of learning.

The poet, however, is not content to tell us indirectly that his clerk is a lover of learning. About midway in his description he makes the direct statement: "On study he expended the utmost care and heed." In this sentence he paints his seminarian as a hard worker, a burner of midnight oil, a scorner of superficiality. The acquisition of information calls for nothing more than a passive mind, a retentive memory, and this acquisition is simply an addition from without. Knowledge is born of an active mind reacting upon the information furnished by books and professors. To know in the highest sense is to put order into one's information—*sapientis est ordinare*. Study, therefore, is what the student does for himself, and it is a lonely business. Chaucer's seminarian had learned, in Pascal's phrase, "how to remain quiet in a room." He illustrates the definition of a student as handed down in Holy Scripture: "The wisdom of the scribe cometh by opportunity of leisure; He that is less in action shall become wise." By "leisure" the inspired writer means quiet study, the work which a student does alone, when he mentally chews and digests the material which he has garnered in the classroom. By "action" he means external activity, noise, motion, crowds. Everything about Chaucer's clerk suggests that he had schooled himself to close the door of his room in order that he might be able to open the windows of his mind.

It may be objected that the Oxford Clerk is a mere bookworm, with no practical interest in life or in human beings. That he was interested in something more than books, lectures

and examinations is evident from the stress which the poet places on his conversational powers. From the following sentence the clerk emerges as a serious and accomplished conversationalist: "Not a word spoke he more than was necessary, and that was uttered in form—modestly, briefly and quickly—and charged with high meaning." By speech we communicate with our fellow beings; and any seminarian who takes pains to keep his conversation on a high level both as regards matter and manner, is intensely interested in the real world of men and women.

The Oxford Clerk is a Bachelor of Arts, that is to say, he had mastered grammar (language and literature), rhetoric (the art of speaking and writing), and logic (philosophy in its various branches). At any rate, the poet wishes us to visualize him as a master of language, a trained disputant, and a conscientious moralist. In the same sentence Chaucer also manages to convey the impression that the young man, as a result of his culture and Christian training, is a person of refined and gentle manners. Although the clerk does not hesitate to speak to the point, clearly and cogently, yet his utterance is always modest, that is, moderate, decent, kept within measure. Here we have the hallmark of a Christian gentleman. Father Joseph Rickaby, S.J., asserts that in training young men for the priesthood the Church has always aimed to produce knights of Christ. He writes: "In medieval England your bishop was a baron, 'my lord'; your (secular) priest a knight, 'Sir John.' Even of humble parentage a man is ennobled by ordination to the priesthood. Every priest has a right to be accounted a gentleman . . . The priest should ever hold himself bound to knightly behavior. A poor man he may well be, but still a knight—still before God, if not in social parlance, Sir Thomas or Sir John. He should be courtly, considerate, helpful, and in all humility never devoid of a certain personal dignity. Nothing in him should savor of vulgarity, coarseness, boorishness, gross selfishness, or swagger. To build up the character of a true knight, a knight indeed of Christ, that is the aim of the long years of training that the Church insists on for the priesthood."

When we meet the Oxford Clerk he is on his way to pray at the tomb of a great martyr, and we are also informed that he would pray diligently for the souls of his benefactors. As

befits a candidate for the priesthood, he is a man of prayer. Moreover, Chaucer would have us understand that his seminarian is steeped in the consciousness of his high and holy calling. Not only does the poet tell us that " his speech ever tended to promote virtue," but he brings his description of the clerk to a climax in the final sentence: " And gladly would he learn and gladly teach." The Oxford Clerk loved to learn, because by so doing he was developing his God-given capacities; and he loved to teach, because by so doing he was able to give out what he had received, and thus make some small return to God from whom all knowledge proceeds and to whom all knowledge owes a sort of tithe. The key to his character is his keen awareness of his vocation, which is the impelling motive behind the pains which he takes with his studies, his speech and his manners. He mastered the liberal arts of grammar, rhetoric and logic, because he realized the important part which they play in the career of a teacher who has been commissioned by the Divine Teacher. Perhaps he had read St. Bonaventure's little treatise, *De Reductione Artium ad Theologiam,* which exemplifies the conception of the unity of knowledge in the service of religion. St. Bonaventure demonstrates that for a seminarian there is no such thing as an unimportant study, as witness the following sentences: " It is clear, too, how all kinds of learning serve theology; and, therefore, she takes examples and uses words pertaining to every branch of science . . . And this is the fruit of all sciences—that, in all, faith may be built up, God be honored, and conduct reformed."

Chaucer's last sentence assures us that his clerk, in his motives for study, meets the test laid down by St. Bernard, when he wrote: " For there are some who desire to know only for the sake of knowing; and this is disgraceful curiosity. And there are some who desire to know, that they may become known themselves; and this is disgraceful vanity . . . And there are also some who desire to know in order to sell their knowledge, as for money or for degrees; and this is disgraceful commercialism. And there are also some who desire to know in order to edify; and this is charity. And also some who desire to know in order to be edified; and this is prudence."

Curiosity, vanity, commercialism—such motives for study have no meaning for an ascetic like the Oxford Clerk; they are

banned in Chaucer's description either by direct statements or by the tenor of the entire passage. The only touch of humor which the poet permits himself bears on the clerk's utter lack of commercialism, and it is contained in the following sentence: " Although he was a philosopher, he had hardly any gold in his coffer." This punning sentence may be paraphrased as follows: " The study of philosophy did not bring the philosopher's stone, which transmutes base metals into gold." It is true that the Oxford Clerk is studying for degrees, but it is noteworthy that the poet does not mention the fact. This omission is intentional, for it is evident that degrees are only incidental in the clerk's quest for knowledge. His motives are the last two as listed by St. Bernard—to edify and to be edified. The words " charity " and " prudence " are written in large letters across the poet's picture of the young man. The final stroke is given by the adverb " gladly "—" And gladly would he learn and gladly teach." With all his asceticism, seriousness and circumspection, he goes about his work of learning and teaching with a cheerful countenance and in a joyous mood. Manly and modest, wise and gentle, Chaucer's fourteenth-century clerk may well stand for the ideal seminarian of every age.

I. J. SEMPER.

Dubuque, Iowa.

THE CERE-CLOTH.

Qu. There has arisen a discussion as to the number of altar cloths required on a consecrated altar. Most authors speak of three cloths: two under cloths, covering the mensa, and the top cloth extending over the whole altar and coming down almost to the floor on either side. Now is there a fourth cloth—a cere-cloth, or waxed cloth also required at all times, both on a consecrated or fixed altar and also on the altar stone of a portable altar?

Resp. The general rubrics of the *Missale Romanum* prescribe that the altar be covered with three cloths of linen or hemp and do not mention the cere-cloth.

Geoffrey Webb, in *The Liturgical Altar,* p. 73, says " The Roman Pontifical requires a cere-cloth of waxed linen beneath the other three, at least immediately after consecration." Turn-

ing to the *Pontificale Romanum,* one finds that at the close of the ceremony of the Consecration of an Altar, following the prayer recited by the bishop in the blessing of the altar cloths, vases and ornaments of the altar, the following rubric: " Tum ministri ponunt super altare Chrismale, sive pannum lineum ceratum, ad mensuram altaris factum; deinde vestiunt altare tabellis." In the previous blessing, no mention is made of the Chrismale. In the consecration of the small altar stone for a portable altar, no mention at all is made of the Chrismale in the *Pontificale Romanum.* For the latter, it is certainly not prescribed. For the former, the fixed consecrated altar, since it is not mentioned in the rubrics of the *Missale Romanum* and is not blessed with the other altar cloths in the ceremony of consecration, it is surely not considered as a permanent ornament or covering of the altar.

For its exact use, we turn to the approved authors. Shulte, in *Consecrandi,* p. 216, No. 94, says: " Clerics or the sacristans now cover the altar with the cerecloth, a linen cloth waxed on one side, which is commonly called the Chrismale. It must be the exact size of the altar, and it is placed under the linen altar-cloths, the waxed side being turned toward the table." This quotation is taken from the author's description of the ceremony of the Consecration of a fixed Altar, corresponding to the quotation from the *Pontificale Romanum,* mentioned above. Augustine, *Liturgical Law,* p. 35, says: " The Chrismale or wax-cloth is required only at the time of consecration." Fortesque, *The Ceremonies of the Roman Rite Described,* p. 6, says: " The altar is covered with three cloths. Under these the Pontifical requires that there be a cere-cloth (Chrismale) of waxed linen, at least immediately after consecration. The cere-cloth is not counted as one of the three altar cloths." DeHerdt, *Sacrae Liturgiae,* tom. 1, No. 179 states simply that the Chrismale is prescribed by the Pontifical, is placed under the other cloths, and may not be counted as one of them. Van der Stappen, *Sacra Liturgia,* Tom. iii, (1915), p. 68, Q. 48. says: " Chrismale. In the consecration of a fixed altar, after the anointing with the Holy Oils, the subdeacons carefully clean the table of the altar; then the ministers place the Chrismale over the altar, made to its size, and then they vest the altar with the altar cloths." So the

Pontifical directs. The Chrismale is a white linen cloth, on which wax has been placed and rubbed in, and is called the cere-cloth. It is prescribed that the Chrismale be placed on a fixed altar under the altar cloths; but it must be remembered that this one is not able to be numbered as one of the altar cloths; the waxed part or face is placed next to the stone of the table, not only to keep the altar cloths clean or free from Holy Oils, which during the rite of Consecration were spread over the entire altar table, and especially the Sacred Chrism, whence it is given the name of Chrismale; but also because waxed linen of this sort protects the other cloths from the humidity or sweat seeping up from the stone; hence the Chrismale is able to be retained always above the table of the altar, even long after the altar has been consecrated, especially in damp churches. It never need be removed from the altar except on Holy Thursday, when the altar is stripped."

From these excerpts it is clear that the liturgists quoted, and they are among the best, do not consider the Chrismale a permanent part of the vesture of the altar, but they take the practical view that the Pontifical prescribes the cere-cloth to protect the other altar cloths from the remnants of the Holy Oils that remain after the subdeacon washes the table of the altar at the close of the consecration rite. It is their opinion that when the oils have been absorbed, the cere-cloth is no longer necessary. However, Van der Stappen suggests that under peculiar circumstances the Chrismale may be retained if the altar table, being of stone, may deposit moisture and thus dampen the altar cloths.

While all stone is more or less porous, and will absorb moisture, some forms of stone are more liable to offend in this matter than others. Limestone, of which marble is a species, consists chiefly of calcium carbonate and will absorb very little water. However, not all marble is pure calcium carbonate. Some, perhaps most, of the marbles quarried in this country are " soft " or mixed with other ingredients. Granite and slate are also nearly moisture proof, but they too are found in imperfect states. Hence no general rule can be established about the amount of moisture a particular kind of stone will absorb or " sweat " under various degrees of heat or cold, and the pastor of a church

must make his own observations. Everyone realizes that there are climates where moisture is a problem. In the tropics, the rainy season will make almost everything damp and disagreable. In these regions, churches, as well as homes, are usually without any means of drying due to the lack of artificial heating plants and in the rainy seasons, the altars will be covered with moisture. Perhaps some of it will be absorbed by the stone altar table and will appear later under the altar cloths. Then the waxed cloth will certainly be necessary to protect the others. However, in the average church in the United States, these conditions will not be found. The surface of the altar stone is dry. Yet along the seashore there is an excessive amount of moisture precipitated almost every day of the year. If and where these conditions prevail, the pastor can easily judge whether a waxed cloth is beneficial. Its use would not then be confined to consecrated fixed altars, but to all altars made of stone or other material that has a tendency to sweat. It would be used primarily for the protection of the prescribed three altar cloths, since no celebrant wishes to offer Mass on damp linens. While Van der Stappen says that the Chrismale need be removed on Holy Thursday only, we know from experience that wax has the tendency to catch dirt as well as stop moisture and the pastor should occasionally examine the cere-cloth to see if it is a fit article in such a sacred place. We have never tried to clean a Chrismale, but would venture the guess that it might be easier to make a new one.

Summing up the testimony, both of the official books of the church, as the Missal and the Pontifical, and the notes of the liturgists consulted, we come to the conclusion that a Chrismale is needed only after the consecration of a fixed altar, until one is certain that all oil, used in the unctions, has disappeared from the table of the altar. For small altar stones, used in portable altars, no cere-cloth is prescribed. If the altar sweats, due to the absorption of water in a damp church, then it would be proper to keep a waxed cloth under the prescribed three altar cloths, but the pastor should be careful that this waxed cloth be clean.

ANTIPHON OF THE BLESSED VIRGIN AND CONVENTUAL MASS.

Qu. In a church of Regulars where the canonical hours are recited in choir, should the final antiphon to the Blessed Virgin be recited before (1) a sung Mass of a Solemnity (transferred to a Sunday for example and after None) or (2) a sung Mass " de Requie "?

Resp. (1) If there is a union between the Mass and the Office, both being of the same feast, etc., or even if there is a Commemoration of the Mass in the Office or of the Office in the Mass, the Mass must follow the canonical hour immediately and the Antiphon is not said. (2) There is no connection between a Mass for the Dead and the Office of the day and the Antiphon should be said at the close of the canonical hour. S.R.C. 4053, Nos. 3 & 4, 9 April 1900. The same rule is to be followed with any non-conventual Mass.

MASS IN HONOR OF ST. HELENA.

Qu. St. Helena is the patron of our Cathedral. Tomorrow we finish her octave. Now why in the Ordo is the Mass " Cognovi " indicated to be said when the newer Missals contain the Mass " Mihi autem " for the feast of St. Helena on August 18th? Which is correct?

Resp. The Mass in honor of St. Helena, " Mihi autem," is found in that section of the Roman Missal—" Missae pro Aliquibus Locis "—where the propers, in order to be used, must be granted by a special indult to a certain church or diocese. If the titular of a church is a saint not found among the masses in the Proper of Saints, the Proper of the Mass must be taken from the Common of Saints. In this case, the Mass " Cognovi " is indicated. It seems probable that permission to use the Mass, " Mihi autem ", has not been asked of the Holy See. In which case, the Ordo is correct and must be followed.

WOOL CONTENT OF SCAPULARS.

Qu. According to the sources that I have been able to study, Scapulars must be made "necessarily and exclusively" of wool. Please give me an authoritative interpretation of just what percentage of wool is required for a valid scapular.

Resp. As stated in the question submitted, authors mention that the wool used in the making of scapulars must be woven and pure, but they do not state just how much wool in a given piece of cloth is necessary for validity.

Monsignor Henry, in his " Customs and Symbols ", (pp. 263-267) cites an exception to this rule as the Trinitarian Scapular may be of any material. Usually the strings connecting the two woolen parts of any scapular may be of any material but those of the Red Scapular of the Passion (not to be confused with the Red Scapular of the Most Precious Blood) must be of wool and red in color. Sabetti-Barrett, *Compendium Theologiae Moralis* (No. 1055), Fr. Honoratus Bonzelet, O.F.M. *The Pastoral Companion*, and others simply state that the scapulars must be of woven wool material having the respective color.

In the absence of opinions from recognized theologians it would seem imprudent to make a definite statement on the subject, but we believe that a scapular which is made of cloth that contains more than 51% wool could be used. However, in choosing material for the making of scapulars, pure woven wool cloth only should be considered.

SACRED VESSELS AND ASSISTANT SACRISTANS.

Qu. A Religious is appointed by her local superior to assist the regular sister sacristan but she is restricted by the superior from touching the sacred vessels. May she enjoy the privileges of a duly appointed sacristan under Canon 1306, or is she bound in obedience to the restricted conditions of her appointment?

Resp. The sister should be advised to obey her superior in this case. Her duties have been clearly defined and she has not been given the appointment of sacristan, but simply as an assistant to the sacristan to help her in part of her work. In the case presented, no mention was made of any real necessity for this sister to handle the sacred vessels. If she resents the limitations placed upon her, she should be instructed about her duties that fall under the vow of obedience and of the graces she will receive for observing its spirit. There is no formal prohibition under pain of sin for any person to touch the sacred vessels, but in this case there would be danger of sin from contempt. The local superior has not exceeded her rights and the course of the confessor is clear.

Ecclesiastical Library Table

SCRIPTURAL BREVITIES FROM FOREIGN PERIODICALS.

The Clergy Review

In the April, 1941, issue Fathers Dyson and Leeming contributed an article on Mt. XIX, 9, entitled " Except it be for fornication ". The authors interpret the term πορνείᾳ in the sense of " incest " rather than as " fornication ", and find reason for their interpretation in the use of the term not only in 1 Cor. V, 1, but especially in Acts XV. To the obvious objection that there seems no reason why Matthew should include the exceptive clause when the other two Synoptics omit it, they answer that Matthew was writing for the Jews who would understand the background of the exception, whereas the Gentiles, for whom the other two wrote would not understand.

In the July, 1941 issue the Very Reverend Canon J. P. Arendzen contributes an article on the same subject,—"Another Note on Mt. XIX, 3-12." He disapproves of the interpretation " incest ", noting that an incestuous marriage was no marriage at all, and therefore required no permission for its dissolution. Fathers Dyson and Leeming had foreseen this difficulty, and pointed out that Mark (VI, 17) explicitly calls the incestuous union of Herod with his brother's wife a marriage. Nevertheless Matthew (who according to these two authors wrote especially for the Jews) does not accuse Herod of a marriage in the parallel to Mark, but rather of " holding " or " having " his brother's wife.

In an effort to solve the problem, Canon Arendzen turns to Matthew V,32, to the conjunction παρεκτός. The author considers the two *loci* of Matthew parallel, and probably referable to one and the same utterance of Our Lord; but in any case there is a reading for XIX, 9 in which παρεκτός is used instead of the accepted μή. The term παρεκτός is rare in Greek literature, but where it is used the meaning seems to be " outside of ", " independently of ", " irrespective of ". Noting that at the beginning of Matthew's account (XIX), there is an effort on the part

of the Pharisees to trap Our Lord, and recalling a similar effort with respect to the coin of tribute, the author points out the divergence existing between the two current schools of theology (the liberal school of Hillel, and the stricter school of Shammai) on the subject of divorce. Deuteronomy permitted divorce for *ervath dabar* (Dt. XXV, 1), " a matter of shame ", the word *ervath* signifying something indecent or sexually shameful. The school of Hillel had broadened the meaning of the term to include anything in the wife which might bring disgrace upon the husband, even if it were merely a defect that implied no guilt whatever. Equating πορνείᾳ with *ervath dabar,* Canon Arendzen shows how Our Lord first avoids the trap set for Him (cf. vv. 4-5) by appealing to the absolute law in Genesis, and then, when forced to judge on the Deuteronomic text, by transmitting or rejecting the latter's exception, He triumphs over their attack. The author thus translates freely: " I say to you that whoever shall put away His wife—I set aside Deuteronomy's *ervath dabar*—and marries another, committeth adultery." (In passing it might be noted that even if the accepted μή be retained in the text, an implied imperative—fully in accord with Greek use—of " saying ", or something similar, would give the same sense as παρεκτός: " say nothing ", or " forget " your *ervath dabar.*

Australasian Catholic Record

Father Albert Power, S.J., in the April, 1941 number, contributes the article: " Thought it no robbery to be equal with God ", in which he discusses the correctness of the word " robbery " as a translation of the Greek word ἁρπαγμόν. The discussion turns on whether the active or the passive meaning of this rare word is preferable; the active meaning denotes assertion, while the passive denotes a cession. For the active meaning in English we are indebted to the Rheims Version (1582), whereas the passive meaning—found in the Revised Version of 1881, and now generally accepted by Catholics and non-Catholics—stems from the *Philippians* of Bishop Lightfoot (1868). After both an internal examination of text and context (Phil. II, 5ff), and also a review of external evidence, the author favors the active sense of " robbery " over the passive " prize ". His reasons may be divided between his objections to the passive sense, and his arguments for the active sense. According to Father Power, then, if we trans-

late " He thought it no prize to be equal with God ", it is not only hard to see how we can consider as a " prize " what was His inherent *right*, but we lose the adversative force of the " but " which follows immediately in the adjoining clause; that is to say, If Christ did not put any special value on His equality with God, the " He emptied Himself " would follow naturally, and would not indicate any special generosity or selflessness which St. Paul is endeavoring to inculcate in the Philippians. On the other hand, for St. Paul's purpose, it is imperative that we have a definite statement of Christ's inherent right *as Man* to the glory that is naturally due Him because He is God, in order that by its surrender a clear proof may be had of His humility, generosity, selflessness. Such a statement is given by the active meaning of ἁρπαγμόν, not by the passive, and in addition the full force of the adversative " but " is obtained. In paraphrase, the meaning of the text would be this: " Christ, though He considered it to be His inherent right to have equality of glory with God, nevertheless emptied Himself of that glory and took on the form of a slave." In his interpretation the author considers the negative particle οὐχ as linked with ἁρπαγμόν, and not with the verb. And as for the " mind " of Christ (II, 5), this is to be found not in the word " thought ", but rather in the verb " emptied ", since there is question of the *earthly* career of Christ. All the Latin Fathers, according to Father Power, and several Greek Fathers (including Methodius, Eusebius, Cyril of Alexandria and Chrysostom) favor the active sense.

Verbum Domini

The May-June, 1941 number of this magazine carries an article of Father A. Vaccari, S.J., on " Vox Domini Dei " of Genesis III, 8. The text is a familiar one—". . . they heard the voice of the Lord God walking . . ."—because it has been used so often to cast derision on the Bible. But the author, with his inimitable clarity and effortless ease, removes all exaggerated anthropomorphic traces from it, and reduces it to a perfectly intelligible and obvious statement. He notes for instance, that the term " walking ", which in the Latin is " deambulantis " in agreement with "Dei ", belongs not with " God ", but with " voice " (" noise "), as in a similar passage in Dt. V,23. In the text in Genesis, the word " voice " is masculine, singular, as is the participle " walking " ; the word " God " is masculine likewise, and though it is plural

in form, it might possibly take a singular participle. But in Dt. V,23, both a plural adjective (" living ") and a singular participle (" speaking ") follow the word " God " ; obviously the adjective is in agreement with " God ", and the participle with a preceding " voice ". The Vulgate is inaccurate here also, translating the participle as a relative clause dependent on " God ". The author points out that the Hebrew word *qôl* may be translated as " rumor " as well as *vox,* and that the word *halak,* means to move to and fro as well as to walk. Hence the picture intended in the verse is something like the rustling of leaves which betray the presence of the wind by their movement: Adam " hears the rustling sound (which betrays the presence) of the Lord God in the garden . .".

Palestine Exploration Quarterly

An article entitled " The Date of the Exodus ", by A. Lucas, in the July, 1941 issue favors 1446 B. C. as the approximate date of the Exodus of the Israelites from Egypt, and provides an excellent indication of the strength of this opinion which is gradually assuming ascendency. After giving a brief sketch of the historical background within which the Exodus, as well as the Entry into Egypt, must be placed, the author notes that two theories are prevalent concerning the escape of the Israelites from their masters. The more commonly held opinion until recently, places the Exodus at about 1220 B. C., in the XIXth Dynasty, and the Entry of Jacob and his family into Egypt around 1650 B. C., in the earlier years of the rule of the Asiatic Semites, the Hyksos (who ruled from 1780 to 1580 approximately). The other opinion, accepted by the author, places the Exodus in the XVIIIth Dynasty (about 1446 B. C., as above stated), and the Entry at about 1876 B. C., in the XIIth Dynasty. Among the reasons for preferring the latter theory, we may note three.

In the first place, the fall of Jericho follows the Exodus by not less than, nor much more than forty years (Cf. Jos. V, 6). But Jericho, on the authority of its eminent excavator Professor J. Garstang, was " destroyed, in round numbers, about 1400 B. C." And those experts whose knowledge of Egyptians matters is most outstanding, concur in this dating. It is noteworthy, for instance, that of a total of eighty-one Egyptian scarabs, scaraboids,

etc., found at Jericho, only two are of a date later than the XVIIIth Dynasty.

Secondly, in the Joseph narrative in Genesis, Joseph is placed " over all the land of Egypt " (Gen. XLI, 41), has an Egyptian name,—Zaphenath-paneah, a wife with an Egyptian name,—Asenath, who was the daughter of a priest of On who also had an Egyptian name,—Potipherah. All this is quite understandable and natural if we assume that the period in question is around 1876 B. C., for at that time the XIIth Dynasty was in power, and the XIIth Dynasty was Egyptian. But if we consider this narrative in the light of the other theory, then this period would fall around 1650 B. C., when the Asiatic Hyksos kings were in power; but these kings would scarcely have countenanced Egyptian names in high places, nor were they at any time lords of Upper Egypt; at the time in question they were not even complete masters of Lower Egypt, and were doing their best to destroy Egyptian religion.

Finally, if we accept 1446 B. C., as the date of the Exodus, we are at a point in Egyptian history wherein such an escape and subsequent settlement in Palestine could most easily succeed. Amenophis III reigned from 1411 B. C. to about 1375 B. C., and in the later years of his reign Egyptian power was definitely on the wane. Incursions to the north continued from time to time, but it is to be noted that the records speak of attacks on coastal cities, or on cities far to the north, in Syria and beyond, but of the inner highlands—home of the Israelites—we have no Egyptian records of value or certainty.

On the doubtful point of identifying the Habiru with the Hebrews, the author admits that the latest evidence available leaves the matter still in doubt. He suggests that because of similarity of name, and because both Habiru and Hebrews were invading Canaan at the same period, it is possible that some of the events attributed in the El Amarna letters to the Habiru were due to the Hebrews.

The Expository Times

The Rev. F. J. Badcock, D.D. (non-Catholic) writes in the October, 1941 number of " Form Criticism ", and while he finds some things of worth, his general position is one of disapproval. The purpose of the Form Criticism theory, as the writer points out (and as has been indicated previously in this

review—July, 1935), is to bridge the gap betwen the death of Christ and the writing of the Gospel narratives. But this gap, according to the author is much smaller than Form Criticism demands, since the Gospels of St. Mark and of St. Luke " may well be all written within a quarter of a century after the last event narrated, while Q, which has been embodied in St. Luke and St. Matthew, may be at least ten years earlier " (p. 16). This casts a doubt on the very starting point of the theory. Moreover, the slow accretions attaching to central figures in the " saga " type of literature can not be predicated of the Gospel stories, since the latter are not sagas. Something of what the Form Critics strive to find in the Gospel narratives may be seen in the Apocryphal Gospels, a wholly different type of literature which was consistently rejected from its very origin as inaccurate and unreliable. A further stumbling-block to the theory is the fact that the New Testament literature (such as Acts, the Epistles of St. Paul, etc.) outside the Gospel narratives grew up at the very time that the Gospels were being written, yet show no indications whatever of that moulding which the Gospels are supposed to have undergone at the hands of the very men who are responsible for the writings outside the Gospel. St. Paul, more than any other, puts a stamp on the early Church; but it would take a more fertile imagination than is possessed by any of the Form Critics to discover in any of his many Epistles the slightest trace of any such method as has been supposed to have been applied to the actual events of Christ's life in the Gospel narratives. The author concludes with the prediction that within a short time Form Criticism, for all its ingenuity and plausibility, will disappear. This prediction is a little premature, perhaps, unless the critics think up something new—and the very unsettled condition of Europe will have something to say in this matter, as the last World War had—Form Criticism will hold the attention of scholars for a much longer period than the author suspects.

The Irish Ecclesiastical Record

Professor Alfred O'Rahilly contributes " The Burial of Christ " to the October, 1941 issue. In a previous article (August, 1941) he had examined the notion of Jewish burial customs in general, and remarked upon the little that is known with certainty of such customs as were in vogue in the time of Our Lord.

In the present article he begins to examine the Scriptural accounts of His burial, and of the three sources to be examined—St. John, XIX; the Synoptics; St. John, XX—he confines himself to the first in the October issue. His concern is with the words " myrrh ", " aloes ", and *othonia* (translated not very accurately as " cloths ").

Concerning myrrh, he notes that it is an oleo-gum-resin, and has two varieties; one of these, heerabol myrrh, is genuine and medicinal, while the other, bisabol myrrh, is a perfumed myrrh; the first is bitter, the second is sweet. The text of St. John does not say which type of myrrh was used at Our Lord's burial, nor can we say without further proof whether it was used as an unguent or an incense.

Even greater difficulty is met with in the word aloes, of which there are also two kinds, a medicinal aloes coming from the bitter juice of various species of aloes and possessing antiputrefactive properties, and a wood-aloes from what the Greeks called the agallochum tree which emitted a fragrant smoke when burnt, or gave a perfume when crushed and infused with boiling water. The Greek Celsus intermingles medicinal aloes with myrrh in several prescriptions; hence when we meet with the conjunction of aloes and myrrh, the antecedent probability is that medicinal aloes rather than the fragrant aloes is intended. Referring to the writings of Père F. M. Braun, O.P. on the Turin Shroud, the author asserts that it has not been proved that the aloes of St. John is identical with agallochum; in support of this assertion, which is counter to Père Braun's contention, he claims that the word aloes ordinarily (if not always) denotes the medicinal drug, that the Peshitta so translates it, that the meaning of the Old Testament *ahaloth* has not been determined, and that the conjunction of myrrh and aloes points to the drug.

On the other hand, Professor O'Rahilly holds an open mind on the question as to whether Nicodemus brought his offering for anointing or for fumigation, and therefore admits the possibility of agallochum rather than aloes. His point is that we can not be certain either that the text speaks of a medicinal preparation, or that it indicates a perfuming. He notes the very large amount of material (100 pounds, whatever the exact measurement be) brought by Nicodemus, and admits that it seems ex-

cessive for unguentary purposes no matter how used; and while he calls attention to a recent suggested emendation of the text (ἕκαστον for ἑκατόν) which would give the meaning " about one pound each ", he concedes that the large amount of material brought may have been used for burning, and that therefore bisabol myrrh and wood-aloes may be the material mentioned in the text.

On the subject of the *othonia,* his examination of Greek sources brings out various legitimate meanings,—sail-cloth, linen cloth, mummy wrappings, clothes, bandages. The author denies either that the diminutive form is diminutive in meaning, or that the plural form is necessarily plural in meaning; hence he denies that the text must necessarily be interpreted in the sense of narrow strips or bandages. It could signify a shroud, whether or not there were also additional binding strips.

FRANCIS X. PEIRCE, S.J.

Woodstock, Md.

Book Reviews

THE PSYCHOLOGY OF ARISTOTLE. AN ANALYSIS OF THE LIVING BEING. By Cl. Shute. New York: Columbia University Press. 1941. Pp. xiv + 148.

This work appears to be No. 1 of a new series of *Studies in Philosophy*, edited under the Department of Philosophy, Columbia University. Perhaps it has some significance that the *Studies* open with Aristotle.

The author of this volume has a thorough knowledge of Aristotelean texts, although his approach is not the one the traditional interpretation can approve. He is conscious of being "a child of his age" and thus to look at the Philosopher from a peculiar angle. He believes himself to be right in attributing to Aristotle a more or less modern conception. Aristotle is said to consider psychology mainly as a science of behavior of living beings. Accordingly, much emphasis is laid on the biological aspect of Aristotelean psychology and also on the relations between the organism and its environment. One may readily concede to the author that Aristotle was very much interested in these questions, but it is difficult to admit that this was the Philosopher's final and fundamental approach. The author unfortunately neglects the question of a development and change of Aristotle's notions.

There is no bibliography and no reference to any other writer, with the exception of a few incidental references in the text. It would have been advisable to consult the recent studies on the sequence and the mutual relations of the various books contained in the *Corpus Aristotelicum*. It is hardly permissible to deal with these texts as if they were all written at one time and necessarily consistent with each other. Since W. Jaeger, Mansion and Nuyens—especially the last,—published their important inquiries into this problem, every student of Aristotelean philosophy is expected to take account of the facts and ideas exposed by these writers. The psychology of Aristotle looks different, when one knows that the *De anima* was almost certainly Aristotle's last or one of his last works, and that this book contains his final conceptions.

Apart from this truly serious defect, the book is quite informative and useful. It will no doubt contribute towards dispersing the still existing prejudice against Aristotelean psychology, and teach many readers that there is more to be discovered in the writings of the Philosopher than they are wont to assume.

THE MASS. By Rev. Joseph A. Dunney. New York: The Macmillan Company. 1941. Pp. 375.

Although the author gives no foreword to indicate his purpose, the present volume, a reprint of the original work of 1924, is evidently intended as a text-book for junior high school pupils. It is an analysis of the parts of the Mass in the pedagogical setting of questions for review at the end of each chapter. The book evidently makes no claim to being a critical work or anything but a popular handbook. Part One takes us from the beginning of the Mass to the end of the Credo. Part Two covers the Offertory section, from the Offertory anthem to the end of the Sanctus, though we should have reserved the Preface and the Sanctus for the Third Part. Here, too, we should think it more logical to conclude this third section with the Pater Noster and its supplementary prayer, while the present volume includes in this division the Mass from the beginning of the Canon to the end of the Communion. This makes Part Four very brief, being a consideration of the concluding portion of the Mass, from the Post-Communion to the Last Gospel. Why there should be an appendix, describing the vestments and concluding with a summary of the Mass of the Catechumens, is not very evident. This section of the book would have been more logically placed as an introduction to the treatment of the Mass.

The traditional views are presented in language suitable for the age of prospective users of the volume and there is an amount of pious exhortation, which, however salutary, seems at times rather forcibly introduced. Little inaccuracies are found here and there but none of special consequence. The very first sentence is an example in point. The author states that the priest on entering the sanctuary genuflects to the crucifix, which is precisely what he does not do. He makes no genuflection unless the Blessed Sacrament is reserved at the altar of the Mass. His salutation to the crucifix is a low bow. A little later (page 7) the five crosses ascribed to the *Hanc igitur*, really belong to the following prayer, the *Quam oblationem*. Again, it is inaccurate to speak of the *Orate fratres* as a vocal part of the Canon, as the author does to create a parallel between the seven words on the Cross and the seven times that the stillness of the Canon (*sic*) is broken. We

think that the consecration, even before there was an elevation following it, was always " the very central part of the Mass ", hence there was no shifting of the centre of gravity from the elevation at the end of the Canon to the greater elevation immediately after the words of Institution (page 243).

Such minor defects are without prejudice to the effect of the whole treatment as a clear and readable presentation of our central act of liturgical worship. For the benefit of youthful readers, we should like *all* the Latin phrases and excerpts in the vernacular as well as in the original text. Quotations, most of them very *a propos*, should for all readers be marked with the source from which they are taken. For the benefit of the more studious, some form of bibliography should have been appended to the work.

Despite these hyper-critical comments, the book can be safely recommended as elementary reading for the laity who are trying to understand the Mass, whether high school boys and girls or adult members of study-clubs and similar organizations. The volume is attractive in its format, legibly printed, and enhanced with many illustrations.

QUAESTIONES DE MYSTICA TERMINOLOGIA AD MENTEM PSEUDO-AREOPAGITAE ET SANCTORUM PATRUM. By Paschale P. Parente, S.T.D., Ph.D. Washington: The Catholic University of America. 1941. Pp. x + 58.

Doctor Parente's treatise constitutes one of the finest contributions to the science of sacred theology made by an American scholar. He has taken an important step towards clarifying a confusion which has considerably lessened the effectiveness of many recent works on spiritual theology; a confusion about the basic and historical meaning conveyed by the key words of this discipline, the terms " mystical ", " contemplation " and " ascetical ".

Taking advantage of the most recent epigraphic and archeological material, the author shows that the terminology of the Pseudo-Dionysius is largely derived from that of the pagan mystery cults. These cults Doctor Parente considers as in some measure a preparation of the gentile peoples for the reception of true revelation of the supernatural order. As a result, the terms utilized in their disciplines could be applied even more properly to the realities conveyed in the Christian message. What the Pseudo-Dionysius actually accomplished was an ingenious, relatively complete and basically accurate statement of the traditional Christian teaching on the degrees of the spiritual life in these very terms.

As a result, Doctor Parente points out, it is essential for the student of mystical theology to know the original significance of these terms and then to study the manner in which they were utilized by the great masters of the western spiritual thought, who based their teaching on that of the man they considered as the immediate disciple of Saint Paul himself. Thus interpreted, the doctrine of the Pseudo-Dionysius, which itself depends upon and is consistent with the writings of the great eastern patristic authors, becomes the effective norm by which we can judge the proper use of mystical terms in modern writing. The conclusion in which Doctor Parente expresses the results of his monograph is a jewel of brevity and accuracy.

This book is another evidence of the splendid theological work which is being accomplished in the Catholic University of America. Catholic scholars, and even those outside of the Church interested in these matters, will hope that the author continues to further the advance of American theological thought by publishing other studies in this field.

THE DILEMMA OF SCIENCE. By W. M. Agar. New York: Sheed & Ward. 1941. Pp. xvii + 140.

Dr. Agar is professor of Geology at Columbia University. Like many scientists he feels that science has become engaged in a kind of impasse and is unable to find the way out of it. The dilemma exists because science has become severed from philosophy and faith. There is no necessary, not even a possible, conflict between the two sides. Nor is science what it is believed by many to be, a panacea for healing all wounds and solving all difficulties. Especially is science incapable of making any statement on right and wrong.

Having laid down these principles, the author proceeds to analyze the methods by which knowledge is acquired in a systematic and a historical chapter. He then points out the reasons why the mechanical theory of nature has collapsed. In the concluding part, the author returns to the criticism of naturalism and the necessity of basing science and life on eternal principles. The language is non-technical, the development of ideas clear. The book may serve well to make the layman acquainted with the actual stand of the questions and the answers Catholic philosophy has to give.

PHILOSOPHICAL PSYCHOLOGY. A TEXT FOR UNDERGRADUATES. By R. J. Anable, S.J. Fordham University Press. New York City: 1941. Pp. xxii + 254.

The title characterizes exactly the nature of this book. It is intentionally simple, presents facts and problems in a language intelligible

to the undergraduate and, at the same time, introduces him into philosophical thinking about human nature and into the system of philosophical notions needed for this end. The text combines in a fortunate manner the traditional form of syllogistic proof with a fluent exposition of questions and facts. There are two parts, the first dealing with life, the second with human psychology. The text does not aim at giving a complete survey of the field, but supposes that the teacher will enlarge on the various topics. It would be hardly just therefore to argue with the author because of this or that question being omitted. One would have liked, however, to see mentioned at least titles like: *vis cogitativa*, emergent evolution, language.

THE RELATION OF THE STATE TO RELIGIOUS EDUCATION IN EARLY NEW YORK, 1633-1825. By Rev. Charles J. Mahoney. Catholic University of America. Washington: 1941. Pp. xiii + 225.

In view of the present acknowledged necessity of religious instruction in the education of youth, with its consequent growing movement towards "released time," the author presents a very welcome work. As a background for his dissertation, he paints in general views of the post-Reformation schools in the Netherlands and in England. He details more clearly the workings of these systems among the grouped Dutch and English settlers in the section of the Colonies which later became New York State.

Sectarian Protestantism, under the false cloak of non-sectarianism, gradually secured control of the educational situation. The minority religious groups fought bitterly against this control, but were defeated because the opposition misrepresented their ideas and motives. The result is the present educational situation wherein Catholics are carrying the double burden of voluntary support of their own schools and mandatory support of the public school system, which, in turn, fails to satisfy religious non-Catholics because it ignores religion.

New York was chosen because its story, with environmental adjustments, is the story of all sections of the country. The work is factual, as a good dissertation should be, but is hard reading. A greater smoothness could have been attained by incorporating in the text many of the footnotes. The extreme timeliness of the book's matter helps the reader to overlook its deficiencies of presentation.

Book Notes

An unusual volume is *Chancery Cases*, prepared by Jerome D. Hannan, J.C.D., of the Canon Law School at The Catholic University of America for the use of the model chancery in the School of Canon Law. The students, it appears, serve turns as chancellors, solving the cases submitted to them by other students appointed for this duty by a regular schedule.

The manual contains four hundred cases covering issues arising out of the principal provisions of substantive Canon Law. The student petitioners thus have an array of pertinent cases at their disposal, which they may submit with or without variations.

An appendix coordinates the Canons of the Code with the cases. Indeed, at the end of the each case, relevant canons are cited to aid in the solution. More important to the canonist in this country than the manual itself is a second appendix coordinating the Canons of the Code with the decrees of all the Councils of Baltimore.

The cases show ingenuity of concept and variety in subject matter. The manual should be practically helpful to pastors and assistants in parish work.

Privately printed, copies may be obtained from *The Jurist*, The Catholic University of America, for one dollar.

Our entry into the world conflagration will undoubtedly bring increasing restrictions regarding the use of paper and type-metal. The past six months have not been without minor annoyances and delays in deliveries, and we can expect these to increase and multiply. On the other hand, the importance of the religious press in preserving and building up morale will be recognized as it has been in England. We can look for an increased interest in religion and religious literature just as we can look for an increased demand for comedy and light reading. The latter will be employed by men to help them forget the past; the former to nourish their hope for the future.

There is a lesson for American priests in the fact that the London Catholic Truth Society sold over a million and a quarter pamphlets in 1940, and the figure for 1941 will probably be two millions. Most of the new publications were on fundamental truths which lent encouragement to a sorely tried people.

Among the last pamphlets that came from London were *Some Arguments for the Existence of God* (Two Parts) by Father William Donnelly, a succinct presentation of the arguments from reason; *The Magdalen* by Father J. L. McGovern, with emphasis on her acceptance of grace and the opportunities for repentance afforded sinners; *Why Worry?* by William Lawson, S.J., giving short reflexions on the Christian's privilege and duty of trust in God; *Peace and War* by Rev. G. J. MacGillivray, giving the Christian teaching on war and force, pacifism, individual responsibility, good out of evil, and some notes to show that England is waging a just war. *Catholic Practices* by Canon F. E. Pritchard, a combination of prayer-book and instruction on the sacraments, sacramentals and the Communion of Saints; *The Holiness of Married Life* by the Apostolic Delegate, Archbishop Godfrey; *The Spirit of the Young Christian Workers* by Canon Joseph Cardijn, and the life of St. Philip Neri by Father J. L. McGovern, entitled *The Apostle of the City*.

We ourselves have been forced into what promises to be a long continued and terrible conflict. We priests have an important duty even on the home front. Properly selected Catholic literature can be of great help to us, and we cannot afford to neglect to take advantage of what it offers.

The official history and record of the *Ninth National Eucharistic Congress* which was held in St. Paul and Minneapolis last June is ready for distribution. Copies may be obtained from St. Paul Seminary, St. Paul, Minnesota. Beautifully illustrated, including fine color

plates of His Eminence, Cardinal Dougherty, Papal Delegate *a Latere*, and Archbishop Murray, the volume is a beautiful souvenir as well as a valuable historical record.

All the addresses of the four days of the Congress are printed *in extenso* as are the addresses at the sectional meetings and the resolutions passed. In addition there are three introductory chapters giving an historical outline of Eucharistic piety through the centuries and in the St. Paul province, and the preparations made for the Congress. A list of committee members, ministers in liturgical functions, the wording of the various Congress documents and a good index complete the contents. This is a volume that every priest will find helpful. (Pp. xv + 293. Price, $2.00.)

Father Peter Archer, S.J. has written a book on the Christian calendar for students which the general reader will find interesting as well as instructive. *The Christian Calendar and the Gregorian Reform* begins by stating that the idea of a Christian Era was originated with Dionysius Exiguus in A. D. 527, and then goes on to tell about golden numbers, Dominical letters, the Julian solar calendar and its reform in 1582, the inherent imperfection of every solar calendar, a lunar calendar, the Easter controversy, the Metonic cycle, epacts, the history of the Old Style yearly calendar, the intercalary day, proposed new calendars, and all that goes with a thorough study of the subject. Tables and formulas, a number of them original, are given.

The author declares that his study of the Christian luni-solar calendar and its Gregorian correction "originated in an attempt at improvement and ended with the recognition of a masterpiece". Father Archer's article "A New Paschal Table" in the April 1941 REVIEW gives our readers an excellent idea of the author's studies. The publishers have contributed a fine format. (Fordham University Press, New York City. Pp. xi + 144.)

Father James A. Hogan's history of his parish, St. Mary's in Medina, New York, is written in the souvenir style, and *The Story of a Hundred Years* is a centennial keep-sake that his parishioners are likely to cherish. A great deal of research has apparently gone into the making of this book, and professional historians of the future will profit by Father Hogan's industry and thoughtfulness.

We believe that when a parish becomes twenty-five years old, the parochial history should be written. It will be found difficult enough to garner the interesting sidelights of the first years, and as the parish grows older and the pioneer parishioners die, it becomes still more difficult to get the true story. It would be well, too, for the pastor to send a copy of his parish history to the library of the Catholic University of America in Washington where it would be preserved for Church historians. If possible, the history should be written by one who has had historical training, but lacking such a trained man, a priest who has a flair for research and a sense of proportion will be able to write an account that can be of real help to future church historians. (St. Mary's Rectory, Medina, N. Y. 1940. Pp. 120. Illustrated.)

The School of Love by Rev. John A. Kane has for its purpose to make our Divine Saviour better known and loved. There is no show of learning, no theological or philosophical apparatus in the seventeen rather short chapters that make up the volume. The exposition is unassuming, direct and sincere. The "School of Love" is, of course, the Holy Eucharist and Father Kane's contribution to the devotional literature on this great theme will be welcomed. At times, however, the reader is likely to find himself wishing that the author had adopted a vocabulary more consonant with his simple and direct line of thought. This will be overlooked by those who are striving for spiritual advancement, and it is to these that Father Kane is addressing himself. (St. Anthony Guild Press, Paterson, N. J. 1941. Pp. xvi + 171.)

The Manual Arts Press of Peoria, Illinois, has abridged some of the material from Beth B. McLean's *Meal Planning and Table Service* in a 64-page pamphlet entitled *The Table Graces*. It gives in handy form a wealth of information on table setting, service and manners. We know a number of rectories where this booklet would be very helpful if the housekeeper could be persuaded

to read it. And it can be read with profit by the boys and girls of the upper grades in the school.

The Apostleship of Prayer offers a combined edition of Father Francis Donnelly's *The Heart of the Gospel and The Heart of Revelation* for one dollar. The forty chapters present a popular explanation of the nature and fruits of devotion to the Sacred Heart. Devout clients of the Sacred Heart will find it inspiring spiritual reading. (New York City. 1941. Pp. viii + 504.)

Father John S. Middleton in his *Her Silence Speaks* takes the seven occasions recorded in the Gospels where our Blessed Mother speaks, and applies them to modern problems. The chapter heading are, Her Silence Speaks, Fearless Fear, Victorious Surrender, The Gift to Give, Joy Without Pleasure, Longing Loneliness, Divine Humanism, and Saving Generosity. The titles however do not mean that Father Middleton is addicted to paradoxes. His style is clear and simple and effective, and his little volume will be a delight for nuns and pious layfolk. (P. J. Kenedy & Sons, New York City. 1941. Pp. xi + 134.)

Father Method Billy, O.M.C. has compiled and arranged according to the "Caeremoniale Episcoporum" *A Manual of Ceremonies for Major Ministers* (*Subdeacon*) for seminarians. It is complete and detailed with regard to the Solemn Mass, the Requiem Mass, Processions and the ceremonies on Palm Sunday and Holy Week, Pentecost, the Purification, Ash Wednesday and Solemn Benediction. The ceremonies at Pontifical Masses, however, are not given. Since seminarians in major orders are frequently called upon to assist in cathedral churches, it would have been helpful to include these ceremonies. It is however a useful pamphlet. (St. Anthony-on-Hudson, Rensselaer, N. Y. Pp. 36. Price, 30c.)

Books Received

ENCYCLICAL LETTERS OF POPE LEO XIII. With discussion club outlines by Rev. Gerald Treacy, S.J. *The Chief Duties of Christians as Citizens* (pp. 38); *The Christian Constitution of States* (pp. 32); *Human Liberty* (pp. 40); *Christian Democracy* (pp. 24). The Paulist Press, New York City. 1941. Price, 5c. each.

THE EVE OF MARRIAGE. By Valerian Berger, O.S.B. (pp. 32); *Curb Thy Tongue* (pp. 32), by Rev. Gerald Treacy, S.J.; *Vanishing Homesteads*, by Rev. Edgar Schmiedeler, O.S.B. (pp. 32); *Designs for Social Action*, by Rev. John M. Hayes, S.T.D. (pp. 32). The Paulist Press, New York City. 1941. Price, 5c. each.

CHARACTER FORMATION. By Rev. John A. O'Brien, Ph.D. The Paulist Press, New York City. 1941. Pp. 64. Price, 10c.

IN THE STEPS OF DANTE AND OTHER PAPERS. By I. J. Semper. Loras College Press, Dubuque, Iowa. 1941. Pp. 160. Price, $1.25.

EFFICIENT CAUSALITY IN ARISTOTLE AND ST. THOMAS. By Rev. Francis X. Meehan, Ph.D. The Catholic University of America, Washington. 1940. Pp. xxii + 424. Price, $2.00.

MECHANIZATION AND CULTURE. By Walter John Marx. B. Herder Book Co., St. Louis. 1941. Pp. vii + 243. Price, $2.00.

GOD'S WORLD. EVERYDAY MIRACLES. By U. A. Hauber, Ph.D. Catfish Press, Davenport, Iowa. 1941. Pp. iv + 20.

FOUR GOSPELS OF VICTORY. By W. C. Wagoner. Gospel Printers, Marion, Indiana. 1941. Pp. 45. Price, $1.00.

A DIALECTIC OF MORALS. Towards the Foundations of Political Philosophy. By Mortimer J. Adler, Ph.D. The Review of Politics, Notre Dame, Ind. 1941. Pp. x + 117. Price, $1.80.

POEMS. By Roderick MacEachen. The Corcoran Press, Wheeling, W. Va. 1941. Pp. 78. Price, $1.00.

PREFACES TO INQUIRY. A Study in the Origins and Relevance of Modern Theories of Knowledge. By William R. Gondin. King's Crown Press, New York City. 1941. Pp. 220. Price, $2.00.

RHODE ISLAND: A HISTORY OF CHILD WELFARE PLANNING. Being an Analysis of Public Efforts to Make Legal Provisions for Children in Need of Special Care. By Reverend Henry J. Crepeau, Ph.D. Catholic University of America Press, Washington, D. C. 1941. Pp. xii + 340. Price, $2.00.

LA IGLESIA CATOLICA Y EL RACISMO ALEMAN. By Un Sacerdote Catolico Mexicano. Editorial "Esperanza", Mexico, D. F. 1939. Pp. 208. Price, $2.00 (Mexican).

CHANCERY CASES. A SEMINAR MANUAL. Prepared by Reverend Jerome D. Hannan, J.C.D. Privately printed by the author at The Catholic University of America, Washington. 1941. Pp. iii + 159. Price, $1.00.

IN THE STEPS OF DANTE AND OTHER PAPERS. By I. J. Semper. Loras College Press, Dubuque, Iowa. 1941. Pp. 160. Price, $1.25.

EXALTATE DEUM. (Tertia Anthologia Melodica.) On Hundred and Fifteen Offertories, Motets and Hymns for the Entire Ecclesiastical Year. For S. A. T. B. a Cappella. By the Reverend Carlo Rossini. J. Fischer & Brother, New York City. 1941. Pp. ix + 166. Price, $1.50.

THE UNQUENCHABLE LIGHT. By Kenneth Scott Latourette. Harper & Brothers, New York City. 1941. Pp. xx + 191. Price, $2.00.

ONE INCH OF SPLENDOR. By Sister Mary Rosalia of Maryknoll. Field Afar Press, New York City. 1941. Pp. 90. Price, $1.00.

WORKMEN'S PROTECTIVE LEGISLATIVE IN POLAND. Twenty Years Co-operation with the International Labor Organization. Preface by Jan Stanczyk, Polish Minister of Labor. Congress of Polish Trade Unions, London, England. Pp. 48.

THE VOICE OF TRAPPIST SILENCE. By Fred L. Holmes. Illustrated with photos by the author. Longmans, Green & Company, New York City. 1941. Pp. xi + 114. Price, $2.50.

OFFICIAL HISTORY AND RECORD OF THE NINTH NATIONAL EUCHARISTIC CONGRESS. Saint Paul and Minneapolis, June 23-26, 1941. Executive Committee of the Ninth National Eucharistic Congress, Saint Paul, Minnesota. 1941. Pp. xv + 293. Price, $2.00.

THE MASS YEAR. A Liturgical Almanac. 1942. The Abbey Press, Saint Meinrad, Indiana. 1941. Pp. 127. Price, 25c.

THE GEMS OF PRAYER. A manual of Prayers and Devotional Exercises. Brepols Press, New York City. 1941. Pp. 201.

THE NEW SONG. Thoughts on the Beatitudes. By the Reverend Hugh F. Blunt, LL.D. Catholic Literary Guild, Ozone Park, New York. 1941. Pp. 152. Price, $1.25.

FOUR GIRLS. And other poems. By Sister M. Madeleva. The Saint Anthony Guild Press, Paterson, N. J. 1941. Pp. 13. Price, $0.50.

THE CHILDREN'S SAINT FRANCIS. Story by Catherine Beebe; pictures by Robb Beebe. The Saint Anthony Guild Press, Paterson, New Jersey. 1941. Pp. 105. Price, $0.50.

LITURGICAL WORSHIP. By the Reverend Joseph A. Jungmann, S.J. Translated by a Monk of Saint John's Abbey, Collegeville, Minnesota. Foreword by the Right Reverend Alcuin Deutsch, O.S.B. Frederick Pustet Company, Inc., New York City. 1941. Pp. 141. Price, $1.25.

BLACK MARTYRS. By the Reverend J. P. Thoonen. Sheed & Ward, New York City. 1941. Pp. xviii + 302. Price, $4.00.

VICTORY. An Historical Novel of the Life of John Baptist Jordan. By H. J. Heagney. The Catholic Literary Guild, Ozone Park, New York. 1941. Pp. 235. Price, $1.50.

A MANUAL OF CEREMONIES FOR MAJOR MINISTERS. (Subdeacon.) Compiled and arranged according to the "Caeremoniale Episcoporum" by the Reverend Method C. Billy, O.M.C. Saint Anthony-on-Hudson, Rennselaer, New York. 1941. Pp. 36. Price, thirty cents.

THE TABLE GRACES. Setting, Service and Manners. By Beth Bailey McLean. The Manual Arts Press, Peoria, Illinois. 1941. Pp. 64. Price, $0.80.

TO USE IN BETHLEHEM. Song for High Voice. By Gladys W. Fisher. J. Fischer & Brother, New York City. 1941. Pp. 4. Price, 50 cents.

LITURGICAL NOVENAS AND TRIDUUMS. For all the Feasts of the Blessed Virgin Mary. By the Reverend Lawrence G. Lovasik. Benedictine Convent of Perpetual Adoration, Clyde, Missouri. 1941. Pp. 126. Price, 15c.

THE HEART OF THE GOSPEL AND THE HEART OF REVELATION. Combined Edition. By the Reverend Francis P. Donnelly, S.J. The Apostleship of Prayer, New York City. 1941. Pp. vi + 504. Price, $1.00.

PROGRESS IN DIVINE UNION. By the Reverend Raoul Plus, S.J. Translated by Sister Mary Bertille and Sister Mary Saint Thomas. Frederick Pustet Company, Inc., New York City. 1941. Pp. 142. Price, $1.50.

THE ORATION OF DEMOSTHENES ON THE CROWN. With an English Translation and Notes by Francis P. Simpson, B.A., Balliol College, Oxford, and a Rhetorical Commentary by the Reverend Francis P. Donnelly, S.J., Fordham College. Fordham University Press, New York City. 1941. Pp. 356. Price, $2.25.

YOUTH GUIDANCE. By the Reverend Kilian J. Hennrich, O.F.M.Cap., A.M. Joseph F. Wagner, Inc., New York City. 1941. Pp. v + 314. Price, $2.25.

LITURGICAL LATIN. By Wilfrid Diamond. Foreword by the Reverend Alfred Barrett, S.J. Benziger Brothers, Inc., New York City. 1941. Pp. xvi + 346. Price, $2.50.